

John W. Webster

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DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

VOL. IX.

MARCH, 1833.

NO. 10.

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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.
JER VI. 16.

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THE
RELIGIOUS MONITOR,
 AND
Evangelical Repository.

VOL. IX.

MARCH, 1833.

NO. 10.

[For the Religious Monitor.]

THE CHARACTER OF JUDAS.

It has often been objected against the church, that there are hypocrites among her members. But if this objection were valid, it would militate against every society upon the face of the earth; for where is the society in which all are sincere, and a credit to the cause which they espouse? If every literary institution were to be overthrown, because some connected with it were destitute of genius and a love to learning; if every army were to be disbanded, when some of the soldiers proved to be cowards; if every government were to be set aside, because some of the citizens were transgressors of the laws; if every society against which such objections could be made, might be justly condemned, what one could stand the trial? Notwithstanding the boasted superiority of infidelity above revelation, it will hardly be said, that there have not been bad men, and even hypocrites among infidels. And if this objection be good against the Bible, it ought, in the eyes of infidels, to be better against those principles which they prefer to the Bible. If professed christians, have sometimes fallen before temptation, and proved that they were not sincere; yet neither have infidels been always immaculate; neither have they always adhered to their profession. If christians have sometimes been tempted to join the ranks of infidels, infidels have also been tempted to join the ranks of christians. Nothing can be more unfair, than to try the merits of the word of God, by the practice of those who do not live according to its precepts. To blame the Bible, because men do not live according to it, is indirectly to commend it: it is saying that the rule is good, and that men are faulty for not observing it.

There is another circumstance worthy of notice, which the enemies of the Bible generally overlook. This book uniformly contemplates that very state of things which

has always existed in the church. It often and plainly predicts, that there always would be in the church, corrupt members, and corrupt teachers; and it describes them in colours so dark, that even infidelity could not blacken them more. It describes them as ungodly men, full of all subtilty, children of the devil, seducing the unstable, and making merchandize of souls. The Bible has anticipated the ingenuity of infidels in finding out and exposing time-serving and hireling priests; and what worse could be said of them, than that they make merchandize of souls? It also predicts the very use which would be made of this state of things against the truth. It tells us that by reason of such men, the way of truth shall be evil spoken of. In thus reasoning against the scriptures, infidels are therefore fulfilling these predictions, and confirming the truth by their attempts to overthrow it.

It also deserves notice, that the church has never made pretensions to sincerity in all, or absolute purity in any of her members. The scriptures faithfully record, that, of the two first worshippers, one was a murderer—that of the two who went up to the temple to pray, the one was a self-righteous Pharisee, and the other, according to his own confession, was a noted sinner. But the presence of the wicked did not prevent the acceptance of the righteous with God; and it should not discredit their sincerity or the truth of their profession, in the minds of men. In the most choice society, which was ever found on earth—even among the apostles of Jesus Christ, we find one of the most noted among hypocrites and guilty apostates. And if such an one were found in the company of Christ and his apostles, we may fairly suppose that there always have been such in the general church, and in all its branches: yet neither should the cause of truth in general, nor the principles maintained by any particular society, be condemned on such grounds. Though we must re-

member, that there is a vast difference between being deceived by such men, and knowingly retaining them in fellowship.

The case of Judas, is in many respects peculiar. The office from which he fell ceased with the twelve apostles. The bodily presence of Christ, with which he was favored, is not now enjoyed. His sin, as to its circumstances, and many of its aggravations, cannot now be repeated. Yet his case is not so singular, but that it may afford us both instruction and warning. We have in us, the same corruptions which led him on from step to step, till he betrayed his master, and destroyed himself. And though these corruptions may not produce fruit in us the same in form, they may produce fruit the same in substance. In considering his *character*, his *sin* and *punishment*, let us not look on the description as presenting to our view a monster merely to excite disgust, but as the description of much that is common, and much that we may apply to ourselves. Let us imitate this disciple, in saying, *Lord is it I?* but not in the hypocrisy of the question.

The name Judas, which is the same with Judah or Jude, was given by Leah to her fourth son, for a memorial of her gratitude to God. *Now, said she, will I praise the Lord, therefore she called his name Judah*, which signifies praise. And in allusion to this name, his dying father says, *Judah, thou art he whom thy brethren shall praise*. Thus we find the same name given to the father of the chief of the tribes of Israel, and to the betrayer of our Lord; a proof that good names are of no avail. Indeed it often happens, where men indulge themselves in giving things good names, that God mocks this vanity by his providential dispensations. So much is this the case, that the title of greatness has been regarded as peculiarly unfortunate. There were two of Christ's apostles called Judas or Jude. The one was the brother of James, and a near kinsman to our Lord. He was also called Lebbeus and Thaddeus to distinguish him from the other, who was the son of Simon, and called also Iscariot. As to the reason of this cognomen, there is much uncertainty. Some suppose that it was derived from his birth-place—that he was called Ish Kerieth or Iscariot, because he was a *man of Kerieth*, a place in Judea. But this appears improbable, as the apostles were men of Galilee. Others suppose that he was called Iscariot from his being of the tribe of Issachar. Some derive the word from two others, *shakar* *yeota*, which signify, *induced*

by reward, supposing that the name refers to his selling his master. Others trace the name to his office, and suppose that he was called *Iscariatu* or Iscariot, from his being the treasurer among the apostles, and carrying the bag. The most probable opinion is, that the name is derived from two words, *Ish Karat*, signifying, *a man of blood*, that is, a murderer. And though the name is given to him in his history, before his having betrayed our Lord, there is no evidence that it was not derived from this crime, and afterwards applied to him by the evangelists for the sake of distinction.

There is no account of his parentage in the New Testament; but from the 109th Psalm, which is a prophecy of his sin and punishment, we may infer that his parents were wicked. In that Psalm, we find this dreadful denunciation. *Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out*. The sins of fathers are visited upon their children, and in some cases also, as we see from this example, the sins of children are visited upon their fathers. If the parents of Judas were profane, as appears to have been the case, his call, and outward reformation would be the more remarkable. How rare is it that parental authority and example, are successful to restrain the young from sin; but in this case, they could not keep one trained in sin, from owning and following Christ. Yet, after all, there was no change of heart. The son, who seemed to promise better things, proved worse than his wicked parents. From the same Psalm, we learn that Judas had a habitation of his own; that he had also a wife and children, who survived him, and ended their days in extreme poverty and disgrace. In that Psalm it is said, *let his children be fatherless, and his wife a widow; let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places, &c.* This man was either awakened or appeared to be awakened, by the preaching of Christ; he abandoned his former course of life, and united with the few who followed the despised Nazarene; he was chosen from among a number of disciples to be one of the twelve, and held the highest office ever borne by man upon the earth. He received a commission, with the other apostles, to go forth and preach the Gospel. He received the same miraculous power to cleanse lepers, to cast out devils, to heal the sick, and raise the dead. And such was the validity of the office of this man, whom Christ calls a devil, that he says

of him, in common with the others—*He that receiveth you receiveth me ; and who-
never receiveth you not, it shall be more
tolerable for the land of Sodom and Go-
morrah, in the day of judgment, than for
that house or city.* A plain proof that the
validity of the ministry is not founded upon
the grace or good intentions of ministers —
This man was warned, as well as the other
apostles, that the followers of Christ must
enture reproaches and persecutions for his
sake ; and no doubt he found these warnings
verified, yet did not draw back. He had no
wages proposed to him, but his meat and
drink, yet he did not murmur. He saw
many of the disciples offended and going
away, yet he went not with them ; he
seemed to say with Peter, *to whom shall
we go but to thee, thou hast the words of
eternal life ?* He must have suffered much
reproach, and want, and hardship, yet still
he persevered. He had principles which,
though not good, carried him a great way in
his profession. May we not well look at
these things with amazement ! If one might
hold such an office in the church, possess
such gifts, do such mighty works, live so
long in such holy society, hear the words of
truth from the lips of the Truth, and do and
suffer many things, and yet have no love to
God, no grace in the heart ; who ought to be
easily satisfied that his own heart is right,
and that his fruits are the fruits of grace ?
We are told of a young man coming to
Christ, who had renounced the levity of the
world to seek for eternal life, who had joined
himself to the Pharisees and lived ac-
cording to the strictest rules of that sect, ex-
posing himself to the greatest reproaches as
a Jew, and the greatest self-denial as a Phar-
isee ; and we cannot but wonder at such
uncommon sobriety and devotion in one so
young, so rich, and so honorable ; we can-
not but wonder at such great appearances,
without any thing of the reality. But how
shall we express our astonishment in seeing
a hypocrite, a false hearted traitor, joining
himself to the followers of Christ, accompa-
nying him in his journeys, listening to his
discourses, preaching his gospel, and taking
part in his reproach ? What may not men
give, and do, and suffer, and attain, and yet
be far from the kingdom of God ? *Though
I speak with the tongues of men and of an-
gels—though I have the gift of prophecy,
and understand all mysteries and all
knowledge ; and though I have all faith
so that I could remove mountains—and
though I bestow all my goods to feed the
poor ; and though I give my body to be*

*burned, and have not charity, it profit-
eth me nothing.*

It appears from the history of Judas, that
he was exceedingly CRAFTY ; though, like oth-
er wicked men, he employed all his wisdom
in the way of folly. He was wise in heap-
ing up mischief to his own ruin. We often
find the other disciples drawing upon them
the severe censures of our Lord for their in-
discretions and corruptions. They urge
Christ to call down fire from heaven and are
reproved for their intemperate zeal. They
desire him to forbid another to cast out dev-
ils, who followed not with them, and are re-
proved for their narrowness of mind. They
quarrel about preferment, and are reproved
for their ambition. Peter, through indis-
creet affection, even rebuked our Lord for
speaking of his death, and was himself re-
buked as the instrument of satan. But in
no instance do we find Judas exposing him-
self to reproof. Like other hypocrites, he
was close and cautious. He is often painted
with features at once distinguishing him a-
mong the disciples, as the betrayer and mur-
derer of Christ ; but he so conducted him-
self, that neither his features, actions, nor
words, led to any such suspicions among his
most intimate associates. When our Lord
warned his disciples that one of them should
betray him, their suspicion did not fix on
Judas. Each one, seemed as ready to sus-
pect himself as him. No one said, *Lord is
it Judas ?* but each said, *Lord is it I ?* Judas
also asks the same question. Though he
knew the purpose of his heart, and found
that it was known to Christ, he was not
covered with confusion, he was not driven
to confess, he did not betray himself by si-
lence. With well dissembled surprise and
anxiety, he united with the rest in saying,
Master is it I ? His cunning also appeared
in his dealing with the Jews about the ap-
prehension of Christ. He showed his art
in stating nothing but the amount of the re-
ward, as that by which he was to be induc-
ed. One, less cunning, might have said
something to vindicate the deed, which
would have suggested that he might be
cheaply bought, but Judas only says, *what
will ye give me, and I will deliver him
unto you ?* One, less cunning, might have
said something of the ease of taking Christ,
or the convenience of the time which would
have led the chief priests to suppose that his
services were not so essential ; but he speaks
as if he alone, had the key to Christ's per-
son. What will ye give, and I will deliver
him ? One, less cunning, might have spoken
of his success as doubtful ; but Judas was

aware how much desire is quickened by the certainty of gratification, and he speaks as one sure of not failing in his design. Give, and I will deliver him unto you. His cunning appeared also, in returning to Christ after his bargain was completed, to watch his motions, and to prevent suspicion. It appeared in the time selected for seizing Christ. He sought opportunity to betray him in the absence of the multitude, which might have attempted a rescue. He also came upon him in the night, when he might be more easily surprised. He came upon him in a garden, to which he was accustomed to resort for prayer, and where he would not be provided with the means of self-defence. He gave those who went with him, a token by which Christ might be distinguished from his disciples, so that there might be no mistake in the person seized. He concerted a signal calculated to prevent any alarm. He had said to them who went with him, *whosoever I shall kiss, that is he, hold him fast.* And accordingly, when he came to Christ, he said, *Hail Master, and kissed him.* The honesty of true disciples betrays their infirmities, while the craft of hypocrites conceals their vileness. And better is a child of God with many open faults, than a traitor with many closely covered abominations.

Judas was AMBITIOUS. Like the Pharisees, he loved the praise of men. It is probable, that this had its influence, both in inducing him to follow Christ at the first, and afterwards to betray him. If those who were disciples indeed, were so much taken up with the expected honors of a secular kingdom, it is probable that this was the reigning principle in the mind of Judas.—And when he saw these carnal hopes about to be blasted, he may have thought to commend himself to the Jews by delivering Christ into their hands. The love of money, which was his besetting sin, though at the last it often renders men dead to every principle of honor, is yet frequently connected with the love of distinction in its origin:—Avarice does not so often begin in the fear of want, or the desire of pleasure, as in the lust of honor. Men wish to be distinguished, and seek wealth as one of the most accessible and certain ways of reaching their end. An example of the love of praise in Judas, will be found in John xii. 5, 6.—When Mary, the sister of Lazarus, anointed the feet of Jesus with costly ointment, Judas Iscariot murmured, and said, *why was not this ointment sold for three hundred pence, and given to the poor?* This he

said, *not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.* For what did he say this, if he cared not for the poor? Was it not a mere pretence of charity? Was he not influenced by a wish to be esteemed a friend to the poor—a greater friend to them than Christ himself? There was no one who cared less for the poor than he did. It is said, without any limitation or softening of the words, he cared not for them. They might suffer hunger, they might perish by disease, they might lie down and die in ditches, he cared not. He had not given to them, he had kept back what others intended for them; and at this very time, would willingly have robbed them of the price of the ointment, had it been put into his hands for their use. Yet, here was a fine opportunity to gratify the disappointment of his avarice, and to get the praise of men by making an outcry about waste, and a lamentation over the loss of the poor. And how many are there who, in like manner, would hide their meanest and vilest passions, under the pretence of the highest and holiest virtues? There is always reason to suspect other motives than those which are pretended, when men show an exceeding forwardness of zeal in any matter which is not of a piece with their general character and conduct. You may well say, what doth it mean, when the miser is crying out, what will become of the poor; when the unsound are fearing for the truth; the contentious setting up the plea of peace, and when neglectors of religion, in their families, are making a show of zeal for the general interests of Christ's kingdom? You may well ask what it means, when tyrants are setting up banners in the name of liberty; when unjust judges are filled with concern about the laws, and the merciless are becoming the advocates of mercy? Men often make much ado about the best things, when they have the worst of motives. The cry of the heart is that of the two daughters of the horse-leach, give, give; but the language of the lips is, why was not this ointment sold and given to the poor.

(To be Continued.)

[For the Religious Monitor.]

THE PARTS OF THE REVELATION, THAT EXHIBIT THE CHURCH IN OUR OWN TIME, CONSIDERED.

(Continued from p. 524.)

REV. Chap. xi. ver. 2.—*But the Court which is without the Temple leave out,*

and measure it not; for it is given to the Gentiles: and the Holy City shall they tread under foot forty and two months.

In the first verse we have a figure of the true church. In this verse we have a representation of the corrupt, and apostate party. The first thing represented of it is, that it will be during the whole period much the largest party. The court into which the Gentiles were allowed to come, was about three quarters of the whole enclosure. So the corrupt party will make a conspicuous appearance for numbers, wealth, power, and every attraction to the carnal mind, during this time, whereas the true church will consist of a few poor people, and much despised.

"Leave out and measure it not." So the doctrine, and worship, of this great body, will not be according to the Reed, the Old and New Testament. Among them the doctrine of Christ will be obscured, and corrupted by ten thousand traditions, ceremonies, decrees, bulls, and gross heresies. These Gentiles are the "earth and sea, trees and green grass," that have not the seal of God on their foreheads, and are left fully exposed to the fury of the "four winds of the earth." (Chap. vii. 1.) They are the earthly, carnal professors that open their mouth and greedily swallow down the dragon's flood (Chap. xii. 16.) And they are the men who follow the Beast with idolatrous wonder, and worship. (Chap. xiii. 3—8.) And although it is their own free and voluntary choice to do these things; yet is it at the same time God's righteous and awful judgment upon them for leaving their first love, and for their breach of covenant with him. This judgment is here called a *leaving of them out, and measuring them not*. He gives them up, and holds them as excommunicated and cast forth. The same thing is differently expressed. (2 Thess. ii. 9.) "Whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." This outer court is "given to" them, in the ordering of Divine Providence, only without any authority, or countenance whatever, from the written word. It was given to them precisely as there was "given a mouth speaking great things, and blasphemy," to the Beast. (Ch.

xiii. 5.) This whole party are called "*The Gentiles*," which in the understanding of a Jew is the same as *Idolators*. And the sin of idolatry is expressly laid to their charge. (Chap. ix. 20, 21.) "Yet they repented not of the works of their hands, and that they should not worship devils," &c. And again in Chap. xiii. at large, they are charged with worshipping the Beast. And indeed they, whose doctrine and worship is not measured by the word of God, cannot be any thing else. For, to set up a new religion, is in effect to set up a new God. To make a single innovation in the ordinances of religion, is implicitly to deny God's infinite wisdom; and consequently his Godhead, and to set up something of our own making, in his stead. And if this be idolatry the charge will lie at the door of many that would affect, no doubt, to abhor falling down before a picture of the blessed Virgin.

"*And the Holy City shall they tread under foot forty and two months.*" I take the Holy City here to mean the true church, and every thing pertaining to communion, and fellowship with God, and each other. These they will treat with contempt, and every sort of ignominy. And this part of the character they continue to make good unto this day. Those churches that hold fast the true doctrines, and ordinances of the gospel, are treated with as much haughty contempt as if the foot were set on their necks; not by Turks, Pagans, and Roman Catholics alone, but by *all*, and in every place. But besides, the church, *Holy City* here, may be considered as meaning also the Holy City proper, or Jerusalem, and Canaan. Christ seems to refer to the same thing, where he says, (Luke xxi. 24.) "And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." In that passage Jerusalem proper is without doubt intended. This prediction continues also to be literally fulfilling to the present day. It matters not who are masters of that place, their conduct toward it has been degrading. Whether it were the site of some Roman convent, or Turkish mosque. But the time of the Gentiles will be fulfilled, when they shall tread it down no more, but it shall return into the hand of the rightful owners, the Jews; and Jerusalem shall be built again upon her own heap. I am of opinion that "the time of the Gentiles," there mentioned, will end with these forty-two months here. This forty-two months is the same time that is mentioned, (ver. 3, and chap. xii. 14, chap. xiii. 5.) and has been already described as to its beginning.

and its end. When it ends, or shortly afterward, a number of great, and interesting events may be expected to take place. The church will be cleansed. The Jews will be converted and restored to their own land, and the fullness of the Gentiles will be brought in. Observe that this verse may be considered as describing the *people* of anti-christ, rather than the party in any organized form under its head and chief. And from their character, and conduct it may be easily seen that it can be no easy matter for those who are on God's side, to keep the straight path of duty. These are the many who prosper at their will. Into their outer court there are ten who enter, for one that passes into the measured Temple. Wealth, talents, and power seem to favour them. Beside whom, the other must appear few, poor, and on account of which, they are despised, reproached, and trampled under foot.

Verse 3 — *'And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score of days, clothed in sackcloth.'* It has been well observed by one that the difference between these witnesses, and the sealed ones, mentioned in chap. 7th, is the same with that which was between Elijah the prophet, and the 7000 in his time which had not bowed the knee to Baal. Both parties live at the same time, the sealed ones, and the witnesses; the former are private christians, and the latter are ministers of the gospel, and other officers of the church, who lift up a public voice against the sins of their times. We have in this account of them a full portrait of what the ministry should be at the present time, and therefore it ought to be closely considered, and laid to heart, by every one who wishes to be honest to the immortal souls of this generation, and to be found faithful in the day of the Lord Jesus.

The question, who these witnesses are, I think comparatively of small importance, or rather useless, as they are manifestly all God's faithful servants in the ministry, during the whole of this period, who, or where-soever they be, or in whatsoever connection found, but it is of immense importance, in deciding what course we ought to pursue, in these times of many opinions, and great confusion, to observe that they are WITNESSES. For this character forms a rule for deciding all public questions that may come up for ministerial, or judicial decision. Let a man be heartily persuaded that he is belonging to these witnesses, and let him be fully determined to act honestly, and faithfully, his

part in that character, and his course for life is decided. He will be found to lift his voice for the truth of God, at all hazards. No friend however dear, or society however great and respectable, can induce him to be silent. No proposed good can buy down his testimony. No consequences, apparent, can intimidate him. He feels his obligations to God, and truth, to be paramount. Accordingly, although they sustain other characters here set down, which are likewise important in themselves, yet that of witness is put first, as being the rule of all the rest, contrary to which it *never* can, in any possible case, be justifiable either to speak, or act. It is likewise easy of application. The meanest capacity can understand the duties of a faithful witness. He has no difficult calculations to make of probable effects. No rates to fix for the different points of truth in question. No responsibility for consequences. He has to tell the *whole* truth, so far as is known. And all this will be fully admitted, when it is applied to a witness between man and man. And how is it possible that a witness for God can have greater liberty with regard to truth? This character and its attendant obligations are so clearly given to God's servants both in the Old and New Testaments, and the call to its duties so often repeated, that it seems truly astonishing that the church should ever lose sight of it a moment, and still more so, that she should be turned against it! But so it is, that the greater part have lost sight of it, though not to the same extent, in all cases. Some refuse to witness in *all* cases, and for *every* point of truth, or duty, about which apparently good men, and professed Christians may differ. Others go a step farther, and make truth an article of trade, which is bought, or sold, as expediency requires. But of all others, those are the most blind and insensible to it, who publicly avow the whole truth, but in life, and practice, stand on the contrary part. But mark it well. There is no neutral ground mentioned in this passage. He who is not a witness, *name* and *thing*, is not for God, but for his enemies.

They are "*two*" witnesses. This has set learned men to search for that number, and a great many twos have been found. The Waldenses and Albigenes; Huss and Jerome; Luther and Calvin, have been mentioned. Some have understood by it the two authorities, the civil and the ecclesiastical. But the number is a symbol in accordance with the general style of the book, and is designed to represent, not a proper number, but, *First*, that the number of men

who will faithfully witness for the truth, *all* the truth of God, during this period, will be comparatively *very small*. This agrees with the representation of the *sealed* ones, whose number was but small; it agrees also with the view of the true church, which is given, ver. 1. which is all confined within the small bounds of the inner court; and it likewise accords with the view given of the apostatizing party, as being very large, and occupying the outer court, and trampling down the Holy City. We are told that during this period, the "Beast shall have power over all kindreds, and tongues, and nations, and all that dwell on the earth shall worship him, whose names are not written in the book of life," &c (chap. xiii 7, 8), which obliges to the inference, that the number of those who shall witness faithfully against his abominations, will be *very small*. And hitherto the facts of church history entirely agree with this interpretation. For, with very few exceptions, it has still been a very small minority, that have stood firm on the side of truth. If any other evidence is needed to confirm this interpretation, we surely have it in the 10th verse of this chap. in which these two witnesses are placed in opposition to the greater part of them that dwell on the earth.

This circumstance cannot, in itself, be pleasing to any lover of truth. Yea, it is enough to make them go into deep and perpetual mourning, and to prophesy all the 1260 days in sackcloth. To some it causes great discouragement, in standing by the good cause, and sometimes they halt, and turn about, and look back, which is sinful, and dangerous in the extreme. And to others, it makes the cause of truth appear intolerable altogether, and they give it up, and go with the multitude. But we should consider it rather as a trial of the truth, and sincerity of our professions, which we make when we first take up with Christ, viz: whether we will indeed be willing to forsake all and stand *alone*, when there is no other way of standing with God. And there is no need for fear, as to the cause of truth at all. For, *second*, this number represents enough of witnesses for legal proof. And when God's time for judging anti-christ, and his adherents comes, it will be found that their opposition to truth had no excuse in the want of testimony. For although they did not hear it, yet God raised up his witnesses early, and sent them, many of whom continued holding up to view the word of God, and the testimony of Jesus, even to their last breath. Their testimony will, therefore, be sufficient

to convict their enemies of having perceived and hated the truth, in the day of visitation. We may also hope that it will, through the power of Christ, be sufficient to *persuade* numbers to embrace the truth, and also to strengthen, and confirm those who *had embraced it*. And yet the witnesses themselves may neither know where, how, nor when. And therefore it is very foolish, and nothing short of implicitly reproaching God, for them, at any time, even the most gloomy, to say, of either doctrinal, or practical testimony, "it will do no good." Can we foresee the history of a word fitly spoken, down to the end of time, and weigh all its effects and consequences in the aggregate? Let us be silent before infinite wisdom, which has laid the testimony of his two witnesses in his glorious eternal counsel, and let us implicitly follow the Lamb whithersoever he goes, confident that at the day of judgment, if not sooner, he will show us that it *has* done good. We must also notice the expression, "*My two witnesses*." Thus saith the Angel, as he stands on the sea, and the earth; Christ, as he contends against the powers of darkness, and the man of sin. He has called his witnesses to the stand to bear witness in his cause, and owns them as his in all their work. They are required to tell *all* they know, about every matter in dispute, and to keep *nothing* back. They have *his* authority for bearing witness to the smallest matters, for refusing to receive any mark, or number from the corrupt party, or to touch, taste, or handle with them. He will account, that just so *minute* as are the points of their testimony, so much the greater is their love, and faithfulness to him. And however blind to this way of calculating, apostatizing professors have *made* themselves, the world is well acquainted with it. When a commercial man carries all his calculations to great minuteness, and will insist on paying his debts to the very smallest fraction, they say with propriety that he is a very *honest* man. When a miser contends for the last mite of his interest, they with equal propriety exclaim, how insatiable is his greed for gain! And when the witnesses of Christ contend for the very *iotas* of truth, why shall we not say, how great is their love to Christ's truth?

They have Christ's countenance and support. They are fully warranted in depending on this, and trusting to it. He will send courage to their hearts, and wisdom to their tongue, which all their adversaries shall not be able to gainsay, nor resist. Although few and poor, the gates of hell shall not be able

to stop them, where ever they have a word to speak, or a work to do

I would observe on the manner of expression, which Christ here uses—"I will give power to my two witnesses," &c. that it does not seem to mean the first introducing of them, as some have supposed, which has lead them astray in their application of events to the fulfilling of the prophecy, and also in seeking for the beginning of the 1260 days. The truth is, they have never been off the stand since God had a controversy with wicked men and Satan at their head. These witnesses were prophesying from the days of Christ, in the flesh, and under the Mosaic economy, during its whole period.

But it implies that there was a most formidable and overwhelming opposition to the witnesses, and the truth appearing at that time, which was lifting up itself even to the throne of God, and bidding proud defiance to all on the earth. At such a time, when every friend of truth was ready to hang down the head, these words came from the lips of Christ, with a fitness for consolation and encouragement, that is just like that blessed Friend, who sticketh closer than any brother, who is well able, and as fully inclined to meet with a perfect sufficiency, every exigency of the church. "And I will give power to my two witnesses." The word *power*, is a supplement—yet I think, with propriety, it is supplied, because that must be understood, which will enable them to prophesy, and to continue prophesying during the 1260 days, which includes in it, all that inward grace, and gifts, and outward means, and opportunities, necessary to the work; corruption would swell and overflow the visible church like a flood, and the corrupt party would swell in pride, and, with all the ferocity of a beast of prey, tear and trample the saints; but here is a promise, that there shall continue, notwithstanding, some to witness, though few, yet sufficient to establish the truth to the present, and hand it down to the future generation. This comfort, Christ intended for the use of his servants and people through the 1260 days, and therefore, it is intended for us, at this very time—and truly we need it. For let the friend of truth look to any other quarter, at present, than to this word of Christ, and he will see only indications of truth departing from the churches, and with it the spirit of witnessing, and moral desolation in the issue. But, when we look at this promise, we know assuredly, that some will continue to lift up their voice for the cause of Christ, until the end of these days, or very near it.

"And they shall prophesy"—shall explain and apply the mind and will of God, already revealed, publicly to the people of God, and before the world. And in so doing, while they aim to divide the word rightly, and to give to every soul in the flock the food adapted to their case, they will have their eye on the doings of the enemies of truth; and will, at the same time, bear a pointed, full, and seasonable testimony against them, so that they will prophesy *as witnesses*.—Their discourses will not, *cannot*, consist of smooth things. They will not cry, peace, peace. They will not make inflated speeches, to move the feelings merely. They will not cry down a single article in their profession, as a small matter, a non-essential, nor compromise a single point, if so doing, would gain a world of proselytes. In this way, they shall continue to prophesy "1260 days." Neither the "man of sin," nor any of his creatures, shall be able to prevent it. I consider that the remarks, made in the introduction, apply to this 1260 days, and supercede the necessity of any thing farther here. Only, that their beginning, has not any respect to the beginning of witnessing, but to the beginning in full form, of that monstrous and menacing system of opposition to the truth, described chap. xiii. which immeasurably surpassed all that had ever been before it. And also, since these are prophetic days, or years, consisting each of 360 days, which will be equal to 1242 civil years, these witnesses, who are to continue all that time, cannot be the ministers of the Waldenses and Albigenses alone, nor of any other witnessing body alone—much less can they be the Protestant princes of Germany, who consented to the Interim proposed by the Emperor, as some have appeared to think, but they must mean a succession of faithful ministers, and include all such, during this period, wherever, or whenever found. It is added, that they shall prophesy all this time in "sackcloth," or mourning and lamenting before God, over the defection and apostacy of the church, from her lawful husband, Christ, and her turning harlot—"sighing and crying for all the abominations which are done."—while almost the whole world are rejoicing and making merry, "they weep and lament." This will be their constant attire. It will be perceived in their prayers, in their sermons, in their frequent fast-days. And as they are honest men, could you see into the history of their private and personal religion, this sackcloth would be seen in their frequent heart-searching, personal, and family days,

for fasting and humiliation. Indeed, the back-going course of things is never at any time entirely off their spirits. They cannot be diverted by any vain dream of happy and auspicious times, while truth is allowed to be buried among the rubbish. Let ministers and private christians, who love a witnessing profession, go and do likewise. This is the proper way of being affected, for the name of Christ, and the souls of men. This is one eminent means for keeping sight of those precious days of truth and holiness that are gone bye, which so many methods are taken to forget, and let pass into oblivion.—And who knows if the Lord will not return and leave a blessing behind him—and grant us a little reviving in the midst of our bondage, or at least, not bring to pass all the evil in our day. Yea, we know assuredly, that he *will* arise and have mercy on Zion yet—that there is a time set, in his counsel, to favour her, which *will* come, when she shall be built again by the Lord, and a race of servants will yet be raised up, who will take pleasure in what is now accounted rubbish. “Mephibosheth, neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day that he came again in peace.”—And, shall David receive more honor than David’s Lord, who is now driven from his own house by the professed children of his family!—If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth.

Ver. 4. “*These are the two Olive trees, and the two candlesticks standing before the God of the earth.*” The symbols, in this verse, seem to be borrowed from Zach. iv. 2, 3, only so far, I think, as to use the olive tree, and the candlesticks simply. The number *two*, has no reference to the *two* in that passage. There, the olive trees are *two*, because Joshua and Zerubbabel, who were at the head of the Jewish polity were *two*, as the candlestick was *one*, in allusion to that in the tabernacle, and because the visible church was at that time *one*. But here, the olive trees are *two*, because the witnesses have been called *two* before, and for no other reason, so far as appears.—And, for the same reason, the candlesticks are *two*, here also, representing the number of ministers and churches to agree. And that although the visible church be divided during this period, yet Christ will take care to have her provided with ministers and ordinances, or as it is expressed in the next chap., “a place prepared of God, that they should feed her, &c.” To conclude from the mere use of these symbols, that the *two*

here must mean the officers of church and state, because the *two* in Zach. did so, and that the two witnesses must also be the same thing, is without foundation. If the *two* here, were ruled by the same considerations as there, respecting the trees, I see no reason why the candlesticks here, should not be so also, and instead of *two*, as we find it, be only *one*. To introduce this idea, would derange the interpretation of the whole passage, for we must then admit, that the *state* prophesies in sackcloth—that fire comes out of its mouth, and consumes its enemies—that it has power to shut heaven, and smite the earth with all plagues—that the beast will make war with the state, and overcome and kill it, and that the inhabitants of the earth will rejoice over it when dead, none of which can, with any good sense, or agreement with historical facts, or with the other scriptures, be said at all.

But it is manifest, that the number *two*, in this whole passage, is used as a symbol, in accordance with the style of this book; and that the olive trees are *two*, because the witnesses are *two*, the reasons for which, have been already given. And the candlesticks, which are symbols for the churches, see chap. i. 20, partly to agree with the number of the witnesses, and partly to hold forth, that during this period, the visible church will be in a divided state. But we pass from the number, to consider a little, the symbol itself. The olive tree, is frequently used in scripture, to signify the people of God, individually, and collectively. Thus, “But I am like a green olive tree in the house of God.” (Ps. lii. 8.) “The Lord called thy name a green olive tree.” (Jer. xi. 16.) “His branches shall spread, and his beauty shall be as the olive tree.” (Hos. xiv. 6.) And if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive tree, &c.” (Rom. xi. 17.) To me, it appears, that the witnesses are called olive trees. *First*, because they are firmly rooted in the soil of truth, as it is in Christ.—They have not a loose and floating theory of it only, which they may indeed count to be correct, but which, through a diabolical charity, they can surrender to its opponents, to purchase a false and delusive peace.—With them, it is a point to come at that “full assurance of understanding,” which they will *not* surrender in deference to the *whole world* of professors, nor to all the *angels in heaven*, which they will carry

with them to the Judgment Seat, and into the mansions of Glory; and which they will guard with the terrors of a curse against adulteration or change. "For if we, (they say,) or an angel from heaven, preach any other Gospel to you, than that which we have preached, let him be accursed." But this point, in the character of these witnesses of Christ, is as directly opposite to modern notions, about doctrinal truth, as the very antipodes. And those *would-be* servants of Christ, whose course is so contrary to his instructions, had better consider, in due time, on what ground their hope rests, of being acknowledged as his, at the end of the day. *Second*, because the truth of Christ is, to them, like water to the roots. It is by it, they live and grow, and bear fruit, to the glory of their heavenly Father. They take the truth and apply it to *themselves*, as well as their hearers. They eat it as their bread, and by the Holy Ghost it becomes in them the life and power of all godliness. Their faith, love, and hope; their zeal for God, their hatred to sin, their compassion for the souls of sinners, and their boldness in the defence of the Gospel live upon it, and grow strong and vigorous, and they are "fat and full of sap, and aye flourishing." And *third*, as these olive trees are here understood, to supply the lamps of these candlesticks with oil, it represents them as practical experimental preachers.—They say, "that which we have seen with our eyes, which we have looked upon, and our hands *have handled* of the word of life—declare we unto you" (1 John, i. 1.) Orthodoxy is not with them a cold and lifeless theory, an enemy to *Revivals*, properly so called, but a fire kindled at the altar of God, and carrying up to heaven on its flame, the whole soul.

Reader, what *they are* in these three respects, the ministry of this time should be. And, in so far as they fall behind it, they are so far from filling up the measure of their office. But those who set themselves to reproach, and oppose such things, especially the first, on which the second and third absolutely depend, are, and must be, *false prophets*. They run, but the Lord has not sent them—they prophesy lies to the people. As to the "*two candlesticks*," the people that wait on the ministry of these witnesses, we may reasonably conclude, that they are, in some measure, like their pastors, and partake of their spirit. They have not only the lamp of a profession burning, in the mean time, but they have oil in their vessels. They, are those servants, who

"have the seal of God on their foreheads," (chap. 7,) those "Virgins who follow the Lamb, whithersoever he goes." (Chap. 14.) They are farther described, as "*Standing before the God of the earth*," which may refer, chiefly throughout, to the witnesses. And it may serve to represent them as constantly employed in serving God—as praying without ceasing, for the success of the truth, and the defeat of its enemies—and as accepted before him, through Jesus Christ. "*The God of the earth*," is not a phrase very often met with, but it seems to import, that as the God of Providence, he has an absolute control of all things, going on in the earth, and that however hostile to the church, in their immediate effects, yet he can, and will, overrule them in the end to bring about good; and this he will do by fearful works in righteousness, in answer to the prayer of his servants.

(To be Continued.)

ON DIVINE LOVE.

CONTEMPLATION I.—PART II.

(Continued from page 549.)

6. LET us consider the *persons*, for whom "the Father gave his Son, to be the propitiation for their sins." The word *OUR*, restrains it to those whom the Father had given him. The number was particular, certain, and determinate. "As the Father knoweth me, so know I the Father; and I lay down my life for the sheep. I know my sheep and am known of mine." And what vast numbers must there be in this happy roll, from righteous Abel down to the last vessel of mercy, through every age and place, to the ends of the earth, and to the end of the world. Each person would own himself to have sins innumerable; who can understand his errors? And yet every one of them is done away. They are all noted down in the book of justice, as a debt, and in the book of the law as a debt paid. Every wicked thought, every corrupt inclination, stands there cancelled. "Christ gave himself for us, that he might redeem us from *all iniquity*;" and what could be equal to this, but the propitiation made by God's own Son. These had nothing amiable in their persons and conversations, to engage the Father's love, but very much to provoke his wrath, and all this is mentioned as a foil to set off the sovereignty and wisdom of his love. As saith the Apostle, "You hath he quickened who were dead in trespasses and sins; wherein in time past ye walked, according to the course of this world, according to the prince of the power of the

air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come, he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

7. The *ends*, which the Father had in view, in giving "his Son to be the propitiation for our sins," display the greatness of his love: These were his own *glory*, and the *salvation* of his chosen people. Indeed, he might have displayed his glory in their eternal misery, as has been observed; but it shines more full and conspicuous in their salvation. It would have been dishonorable to him to pardon sin without a *satisfaction*. He would not stain an attribute to save a worm. But to proclaim his name to be *gracious*, while he maintains the glory of his *justice*, is what the angels desire to look into. The Cherubims are stretching their wings to cover the mercy seat, and straining their eyes to behold it; to see "a throne of grace," so near an "altar of atonement;" that it is all *justice* in God, and all *mercy* to men; as saith the Apostle, "Being justified freely by his *grace*, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, thro' faith in his blood, to declare his *righteousness*, that he may be *just*, and the justifier of him that believeth in Jesus."

"Here is a satisfaction, and yet it is all mercy; a full payment, consistent with a free gift: no harm done to the sinner, no wrong done to the law. Creatures in whom there was no good, "are kept from falling;" and they who had been under sentence, "presented faultless before the glory above," with no fraud on their part; no grudge on his; but "with exceeding joy" to both. Such a class of glories as that, may well make us cry out, "To the only wise God, our Saviour, be dominion and praise for ever."*

8. We shall conclude this important branch of the subject, by contemplating the *sufficiency* of the gift to answer the ends

which the Father proposed: These were, as has been observed, his own glory, and the salvation of his people. As the Father said unto the Son, "Thou art my servant, O Israel, in whom I will be glorified, by raising up the tribes of Jacob, and restoring the preserved of Israel." So, to him the Son made his appeal, "I have gloried thee on the earth: I have finished the work which thou gavest me to do." And at last, he will say, "Here am I, and those that thou gavest me I have kept, and none of them is lost."

This gift is, in Scripture, called the pearl of great price: "Ancient and modern histories tell us of some pearls counted worth a considerable part of a kingdom; but we express but a part of the value of this pearl, when we say it is worth the everlasting kingdom of heaven; for it not only purchased that eternal inheritance; but also pays an eternal debt. So that when we consider the whole value of this unspeakable gift, it transcends the value of a satisfaction to infinite justice, and also that of the eternal inheritance, because it contains both."†

If it be asked, *Whence* ariseth the value of this gift? We answer, from the *divinity* of his person. If Jesus Christ had been only a mere man, the Father would have given only one creature for another, and this would have lessened the greatness of his love; so it would have sunk the value of the gift.— "The blood of the covenant would have been only a *common* thing;" (the blood of a creature.) But though it was necessary that Christ should be "a Lamb without blemish, and without spot;" it was because he was "Christ the *Son* of the living God," that his blood was so precious, as to be the full price of our redemption. Being the brightness of the Father's glory, and the express character of his substance; he by himself, purged our sins. He has purged them away. He made the purification. "This he is said to do by himself."

First: The *action* was his own; "he trode the wine press *alone*; of the people there was *none with him*; not an angel to soften his death for him, not a saint to share it with him.

Secondly: The *virtue* was in him. That which gave repute to his death, and made it sufficient to the purpose of our salvation, was all derived from his person; and therefore the sense lies very easy upon these surprising words; that *God* purchased the church *with his own blood*.

Thirdly: He did it personally, as distinct from his Father. It was not by any com-

* Bradbury.

† M'Laurin.

munications made to him, as they are made to saints and martyrs. Never was there less of a divine presence, in this sense, than with him. Thus he bewailed his own case, "My God, my God, why hast thou forsaken me?"

So that you see, the two extremes of heaven and earth meet in this gift. The highest in heaven is *God*, the meanest on earth is *death*, especially the death of the cross; that is the lowest station of a creature. Nothing higher can be said of Jesus Christ, than that "he is the Lord of glory;" and nothing viler, than that he was *crucified*. And to express the infinite value of his death, both these are eternized in heaven. Saith John, "I beheld, and lo, in the midst of the throne, stood a Lamb, as it had been slain." This proves the Father's approbation of the value of his death. And though it made him vile to the unbelieving Jews; yet, from this he is admired and praised above. They adore his person, they own his claim. "Worthy is the Lamb that was slain."

PART III.—REFLECTIONS.

From this great subject we may learn the following important inferences:

1. That sin is, *indeed, exceeding* sinful, and highly provoking to a God of infinite justice and holiness. "He is of purer eyes than to behold evil, and can not look on iniquity." Thus he himself saith, "Do not that abominable thing which my soul hateth." Did it not provoke the Lord to anger, there would be no need of any propitiation *at all*. And did it not provoke his anger in the highest degree, there would have been no need of *such* a propitiation. Horrid evil, indeed, that could be expiated by no less a person than the Son of God, and no fewer sufferings than he underwent. If any think sin a small evil, let them go to the cross of Christ, and read its atrocious nature, wrote in the lines of his blood.

2. Vindictory justice is essential to God. If he could have pardoned sin without a satisfaction, he would have "spared his own Son;" and not have "delivered him up," for his people. But, "without shedding of blood is no remission." And therefore, he "sent his only begotten Son, to be the propitiation for our sins."

This, some tell us, is a barbarous notion.—And so it is, according to man's wisdom. None can persuade us that making "him to be sin for us, who knew no sin," would ever be *fact*, and much less, that ever it would be *justice*. Punishing one that is innocent will scarcely pass for a righteous thing. It

is a strange way of showing your pity to those that are guilty, by converting your whole anger against *one* that is not. But here observe, that the Son had no *superior*. He was as sovereign, free and willing to engage and die as our surety, as the Father was to appoint him. He told the Jews, "Therefore doth my Father love me, because I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father. There was a division therefore, again, among the Jews for these sayings; and many of them said, he hath a devil, and is mad, why hear ye him?" And thus they argued, as men "reprobate concerning the faith," do in our day, that this doctrine is contrary to all the notions we have of God's justice. Indeed, it is very surprising "that pardon should be free, and yet that it must be paid for; that we are redeemed both by a gift and a price." But must we, on this account, give up this offensive article? No. "The just Lord, who will do no iniquity, laid on Christ the iniquity of us all. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

3. This should make us hate sin, with a perfect hatred, and improve the blood of Christ for the mortification of our corruptions. Sin will live any where but in the cross of Christ. Be often meditating on our Lord's sufferings. It is this that gives sin a killing stroke, sets it a dying, and begins its departure. Be crucified with Christ, saith the Apostle; "Our old man is crucified with him, that the body of sin may be destroyed, that henceforth we should not serve sin." We should often take our thoughtful, musing walks on Calvary, and consider what Christ suffered for us there. Contemplate the dignity of his person, the depths of his humiliation, the extremity of his torments: What sin did upon him. His divine nature was veiled; his human nature was torn to pieces as a sacrifice, as he himself saith, "all my bones are out of joint." He was hid with shame, grieved with torture and sorrows. He suffered not only from men and devils, he also endured the curse of the law, the wrath of God, the wages of sin. Nay, we should follow him to the grave. "Behold the place where the Lord lay."

"Darkness his curtain, and his bed the dust;
Tho' sun and stars be dust beneath his throne."

Young.

These contemplations of him should sharpen our repentance, and make us weep bitterly for sin that we have done." "They that are Christ's have crucified the flesh, with the affections and lusts." We ought to take strength from his blood, and rely upon mortifying grace. In fine, as he died to "purge us from dead works," we ought to use the memory of his sufferings for this purpose.

4. What reason have we to admire and praise the love of the Father and the Son. "Behold what manner of love is this, that the Father should give his Son to be the propitiation for our sins." Had he given all the angels in heaven, and created myriads besides, for this end, they would not have borne the smallest proportion to the gift of *his own Son*. They are only *creatures*, he is the *Creator*. They are only the works of his hands, he is God himself.

First: Let us admire and praise the *sovereignty* of the Father's love. He passed by the fallen angels; "was gracious to fallen man, and said, Deliver him from going down to the pit, I have found a ransom."—Nay, he did not choose all, but only some of mankind. "Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Consider—

Second: The great *freedom* of his love. This appears, 1st. From the *eternity* of it. Thus it absolutely prevented not only all promises and obligations from man to God, but even all supplication itself, which is the lowest motive to compassion. 2d. The impossibility of any *addition* to the infinite perfection and blessedness of the Father. He is no more enriched by the songs of angels and saints, than by the cries of ravens, who seek their meat from God. "Who hath first given to him, and it shall be recompensed to him again?" Nay,—

Third: The gift itself is infinitely and eternally above all recompense. "Christ deserves heaven, but who deserves Christ?" This gift cannot be gotten "for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price thereof is above rubies. The topaz of Ethiopia shall not

equal it, neither shall it be valued for pure gold."

"The ransom was paid down, the fund of heav'n's Heaven's inexhaustable, exhausted fund, Amazing and amazed, pour'd forth the price; All price beyond: tho' curious to compute, Archangels failed to cast the mighty sum."

Young

4th. As the misery of his people could not move the Father's compassion; if so, he would have had compassion upon all; so there was nothing amiable in their persons and conversations to engage his love, but much to provoke his wrath; as has been observed, they "were by nature the children of wrath and disobedience," (unpersuadableness,) "even as others." Thus "God commendeth his love towards us, in that while we were yet sinners Christ died for us." So that the Father loved his people, *because* he loved them.

"Behold the whole race of mankind, by the just judgment of God, so condemned in the apostatical root, that if no one were thence delivered, yet no man could rightly complain of the justice of God; and that those who are freed ought to be freed, that from the greatest number who are not freed, but left under most righteous condemnation, it might be manifest, what the whole mass had deserved, and whither the judgment of God would lead them, if his mercy, which was not due, did not relieve them."*

We may also here admire and praise the love of the Son himself. "He loved us, and gave himself for us, an offering and a sacrifice." But as it is proposed to make the love of Christ the subject of the next Contemplation:—

5. We observe, that we ought to meditate much upon, and entertain an exceeding high esteem of the dignity and excellency of this *gift*. It infinitely transcends all other gifts. Saith God himself, "I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy *ransom*, Ethiopia and Seba for thee: since thou wert precious in my sight, thou hast been honorable; and I have loved thee; therefore will I give men for thee and people for thy life." But here he gave his *own Son* to the death of the cross, that we might live through him. He gives "angels to minister for them," but here, he gave *his own Son*, to minister, by giving his life "a ransom for many." Nay, he giveth him all the blessings of pardon, sanctification, and eternal salvation. But

* Justin.

this gift is more excellent in itself, and meritorious of all those gifts. "Eternal life is the gift of God;" but it is "through Jesus Christ our Lord." How happy is that state! Eternal life will be enjoyed by all the redeemed at the right hand of God's own Son, the great Purchaser. "If the inheritance and the deliverance make a double heaven, the price that purchased both, is still the heaven of that heaven."* Have we not reason to say, "thanks be unto God for his unspeakable gift?" From this subject we may see:—

6. What strong and endearing obligations we are under to love the *Father*, who first loved us, and "sent his Son to be the propitiation for our sins." His love to us is a love of bounty, our love to him is a love of duty. His love to us produceth our love to him, by being shed abroad in our hearts by the Holy Spirit. We are also under strong and delightful obligations to love the *Son*, who *gave himself* to be the propitiation for our sins. Hereby perceive we the love of God, because "he laid down his life for us." When Paul said, "He loved me," he gave a reason of the hope that was in him, "he gave himself for me." "As he had the disposal of his own life, so can we imagine that any other principle would make him resign it, but that of zeal for our happiness? Both nature and grace, reason and divinity, heaven and earth, acknowledge this as the chief instance of affection. "Greater love hath no man than this, that a man should lay down his life for his friend." This is a proof no less convincing than expensive. But it is outdone in the present case; all human charity falls short. "For a good man some would even dare to die; but God commendeth his love towards us, in that while we were yet sinners, Christ died for us."†—Doth he claim our hearts? We had his to the death. "The love of Christ constraineth us," (it draws us with an irresistible, yet delightful power; and there is no convulsion, or enthusiasm;) for saith the Apostle, "because we thus *judge*, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." Christ claims our love and obedience, from all the arguments which arise from his engagements, his cross, and his glory. "None of us liveth to himself, and no man dieth to himself. For whether we live, we live to the Lord;" to his honor, to his glory; "and whether we die, we die to the Lord;" to

his order, to his appointment: "whether we live, therefore, or die, we are the Lord's." The Lord's property, the Lord's servants. "For to *this end* Christ both died and rose, and revived, that he might be the Lord both of the dead and living." When he died, it was to purchase our life and happiness, and when he rose, it was to employ us in a course of obedience for ever. Hence see—

7. The necessity and usefulness of the Gospel. We ought to put an exceeding high value upon it, which reveals to us *such* a propitiation. The divinity and satisfaction of Christ, are the distinguishing excellencies of the Gospel. If these are gone, a soul under conviction must be addressed as a soul in hell. "There remains no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation." The heathen had a great number of expensive and cruel propitiatory sacrifices; "giving the first-born for their transgressions." They entertained some hope that God was *placable*. But they had no certainty that atonement was made, and God *appeased*. On the contrary, they are represented as being "without Christ, having no hope, and without God, (*Atheists*), in the world." None of their philosophers ever imagined that Jupiter would come down himself, or send down one of the inferior gods, to be a propitiatory sacrifice for the sins of men. The Bible alone tells us that God "the Father sent his only begotten Son to be the propitiation for our sins."

The *Deists* may puzzle in a *natural* religion, dream of a *natural* happiness, and argue for the happiness of the heathen, to justify themselves in rejecting the Gospel. But, saith the Apostle, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God," (the heathen,) "and them that *obey not* the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

It is only in the Holy Scriptures we learn that he, "who is the brightness of the Father's glory, and the express character of his substance, by himself purged our sins." That he died, "the just for the unjust, that he might bring us to God;" that "he appeared once in the end of the world, to put away sin by the sacrifice of himself:" Once more, that "he entered into the holiest of all by his own blood, having obtained eternal redemption for us." All these are absurdities to the reason of man. No learning

* M'Lauchlin.

† Bradbury.

will bow to them, till the Spirit takes "the weapons of our warfare" into his own hand. Then, "imaginings, reasonings are cast down, and every high thing that exalteth itself against the knowledge of God." Thus it was with Paul, after his conversion. He wanted then to be "found in Christ, not having on his own righteousness, which is of the law," but that alone which is "by the faith of the Son of God." And thus it will be with every one who falls under the same impressions.

8. Is Christ the propitiation for our sins? This opens a door of hope to the chief of sinners. However numerous and aggravated our transgressions are, Christ put them all away *meritoriously*, by the sacrifice of himself. This doctrine is most agreeable to the distress and necessity of our souls. "There is no dealing with an awakened conscience, but either by diverting the pain, or giving it a proper cordial. Now, the application of any thing here, besides the blood of Christ, is not like pouring oil into a wound, but into a flame." The anxiety of a wounded spirit is upon the head of God's justice. "If thou shouldst mark iniquity, who can stand." And how vain is it to tell such an one, that God is merciful! He will reply, Yes, so I have found him, but that gives me all my dark apprehensions. I despised the riches of his goodness, and forbearance, and long-suffering; and by this, I have "treasured up wrath against the day of wrath, and the revelation of the righteous judgment of God." As he is kind, he is also righteous. I can only say of a gracious God, that he *may* save me; but after such a contempt, I may say, of a just God, that he *must* condemn me. He cannot be righteous without magnifying the law; and I can never think he will obscure one attribute on purpose to display another. What can the light of nature say to this objection? There is but one answer. That "Jesus is the Mediator of the New Covenant," whose "blood of sprinkling speaks better things than the blood of Abel." "He *finished* transgression, made an end of sin, and made reconciliation for iniquity. And who is like to our God, who passes by the transgression of his people, subdues their iniquities, and casts them into the depths of the sea."

9. We ought to improve the propitiation, not only for pardon, but also for universal holiness. Christ shed his blood to purge our consciences from dead works, and to serve the living and true God. It is plain, from scripture and observation, that true holiness is best promoted by preaching, and

improving the purity of the Gospel, as saith the apostle. "The hope that is laid up for you in heaven, whereof you have heard, by the word of truth, brings forth fruit in you. He that hath this hope in him, purifies himself even as Christ is pure." One of the martyrs, in Queen *Mary's* days confessed, that his prejudice against the Protestants was, for their insisting so much on faith, and things of a mysterious nature: but, saith he, when among the papists, I heard nothing but works, I scarce did any. Now, where duties are preached less, I find them practised more.

10. From this subject we may see the gross error of several doctrines, which are maintained and promoted at present.

First. Though the *Arians* confess that the Son hath a divine nature, yet it is derived from the Father. But if he be a derived Son, he could not be the "everlasting Father;" or his goings forth be said to be "of old, from everlasting;" and to "be before all things;" if any thing was before him. He who possesseth divinity, has it in all perfection. A communicated divinity is a jar upon what we always mean by divinity. Secondly, the *Socinians* and *Unitarians* deny the divinity and satisfaction of Christ. The Apostle describes their procedure.—They first, "trample under foot the Son of God," denying his divinity, when they dare, and concealing it when they dare not. Secondly, they count the blood of the covenant, wherewith he was sanctified, an unholy" (common) "thing;" the blood of a mere creature. And, thirdly, that their error may run into practice, "they do despite to the Spirit of grace," denying the divinity of his person, resisting his operations on themselves, and ridiculing them in others. Thus they would rob not only the church on earth, but also the church in heaven. But the divinity of his person, and infinite value of his blood, are the ground of the adorations and praises above. "They sing a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood" Thirdly, the *Arminians*, 1st, deny particular redemption.—But Christ said, "I lay down my life for the sheep. I know my sheep, and am known of mine." 2d. They affirm that Christ made God only *reconcilable*, *placable*; but when he said, "it is finished," "he made *reconciliation* for iniquity," and "peace by the blood of his cross." 3d. That God will accept faith, repentance, and *sincere*, though imperfect, obedience. But

a sinner can no more, of himself, perform a *sincere*, than a perfect obedience. "The carnal mind is enmity against God, is not subject to the law of God, neither indeed *can be*." But this *notion* would make God break his own law, as well as we. He would break it by *dispensing*, as we do by *transgressing*. But "one jot or one tittle of the law shall in no wise pass, till all be fulfilled." Lastly; faith, repentance, and obedience, i. e. holiness, were all purchased by the blood of Christ, and as *freely* conferred as "eternal life, which is the gift of God." "To you it is *given*, in the *behalf* of Christ, to *believe*." "Faith is not of yourselves, it is the *gift* of God." As Christ is exalted to *give* repentance, so the tear of godly sorrow is drawn out by faith in the cross of Christ. "They shall look on me whom they have pierced, and mourn." In fine, it is the "blood of Christ which purgeth the conscience from dead works, to serve the living and true God."

11. We shall conclude this important subject, by observing, that the view of Christ, as our propitiatory sacrifice, is a proper allurements to make us set our affections above, and at the appointed time, be willing "to depart and be with him, which is far better" than to continue here. "We cannot *now* see either the cross or paradise. The one was in a former age, the other is in a distant world. In heaven believers will see both. A humiliation in history, and an advancement in sight." Christ "is in the midst of the throne as a Lamb that had been slain." Believers will there see the *price* of their redemption, and the *means* of their purity, "the blood of the Lamb." If it be asked, how creatures who were so guilty and vile, were made meet for these pure and heavenly mansions, the answer is given, by pointing to the midst of the throne. Jesus, that he might sanctify the people with his own blood, "suffered without the gate." How happy is that state! To be eternally employed, with angels and saints, in singing that ingenuous song, "Unto him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God, *even* his Father, to him be glory and dominion for ever and ever. Amen."

QUISLIPET.

Giving way to the law of sin in the least, is giving strength unto it. To let it alone is to let it grow. Not to conquer it is to be conquered by it.—Owen.

[For the Religious Monitor.]

AN ESSAY

ON THE IMPUTATION OF ADAM'S FIRST SIN TO HIS POSTERITY.

(Continued from page 557.)

ARGUMENT FOURTH.

Man's deprivation of the image of God.

Moses informs us, that "God created man in his own image." The moral image of God, according to the Apostle Paul, consists in "knowledge, righteousness, and true holiness." He writes to the Ephesians, that they should "put on the new man, which after God is created in RIGHTEOUSNESS and TRUE HOLINESS," Chap. iv. 24; and to the Colossians, "ye have put on the new man, which is renewed in KNOWLEDGE, after the image of him that created him," Chap. iii. 10. Adam, accordingly, was created with knowledge in his understanding, rectitude in his will, and holiness in his affections. This was his "original righteousness." This gave him an exact conformity to the moral law, under which he was created. As he could not have been, for a single moment, without such a law, without being also, at the same time, independent of his Creator; so he was no sooner a living soul, than, as has been already remarked, this law, which was given him in his creation, found him perfectly conformed to all its requirements. It found him not only as a creature, but as possessing all the requisites of an intelligent and upright moral agent. It found him possessing an intellectual aptitude for knowing the great object of his love and worship, and all the duties which devolved on him in the relation of a creature: It found him possessing a will characterized with perfect rectitude, "lying straight with the will of God," and powerfully inclined to choose whatever God chose, and to refuse whatever God refused: And it found him also possessing affections, which were holy, pure, undisordered, and bent on the enjoyment of suitable objects. Thus man, in his creation, was constituted morally upright. On his soul was engraven, "HOLINESS TO THE LORD." That image of God, of which we are speaking, gave perfection to his nature, as a rational, moral, and accountable creature. Without it, he would not have been complete, his nature would not have been adapted to answer the moral ends of his creation.

But when we speak of Adam's receiving, in his very creation, this "divine image," which, for the time being, constituted his righteousness before God, we are not to be understood as speaking of *moral acts per-*

formed by him, but of *moral principles implanted in him*.* We mean, that he was righteous in *principle*; before that he was righteous in *act*; or, in other words, that he possessed *righteous principles*, before he performed *righteous actions*. Many, we know, deny this, and stoutly maintain, on the contrary, that there can be no righteousness, or holiness, but what consists in *voluntary acts*. They will not admit, that such a thing as righteousness in *principle* is possible. Accordingly, they deny, that Adam was either righteous or unrighteous, holy or unholy, till once he began to exercise his will, not being till then morally different from the brute creation. Hence, also, they deny the correctness of the view which we take of the "moral image of God," after which man was originally created, when we refer it to the principles of his moral nature, and not to the voluntary acts of his life. But their philosophy is vain and deceitful. For according to it, man *made himself in the image of God*, inasmuch as he was the author of those voluntary acts, which, we are told, must always constitute righteousness or holiness: And according to it, man, also, *made himself upright*, if his uprightness or conformity to the moral law, in the first instance, proceeded from the exercise of his own will. This philosophy, therefore, is diametrically opposed to the plain declarations of the Spirit of Truth, that "God created man in his own image;" and that "God made man upright." If it be admitted, that Adam's first acts, as a moral agent, were holy, it ought, also, to be admitted, that they proceeded from holy principles implanted in his nature. If it be asked, Why do not trees walk and graze like cattle? Why do not cattle talk and reason like men? Why do not sheep live by catching their prey like lions? Why do not thorns bear grapes, and thistles figs? We answer, because such things are not agreeable to the inherent principles of their respective natures. Now, did Adam, as soon as created, perform *holy acts*? Then, surely, this happened in agreeableness to the principles of his nature. Consequently he was indued with *holy principles*. The fish of the sea, the fowls of the air, the beasts of the field, and the creeping things of the earth, were all found acting out the principles of their nature; and must we make man an exception to this rule of action? Must we say, that being in possession of a nature which was neither holy nor unholy,

he was found, nevertheless, performing *holy acts*? The thing is perfectly absurd. The truth is, had not Adam been created *subjectively* holy, or holy in principle, he would have been incapacitated for the performance of holy actions. Had he been created neither holy nor unholy, and had he acted agreeably to his nature, his actions would have been neither holy nor unholy. The act must be a development of the principle from which it proceeds, and partake of the same quality. Accordingly, Adam was holy in principle, before he was holy in act. And hence, his "original righteousness," or, what is the same thing, "the image of God," in which he was created, belonged to his very nature, was essential to him as a complete moral agent, and was not something acquired by his after acts. And to assert the contrary, is to destroy all just conceptions concerning the creature *man*; as if it could be predicated of him, in any individual instance, that he was neither a saint, nor a sinner, neither a righteous nor unrighteous being, without, at the same time, annihilating him as a *man*, and turning him over into the ranks of the brute creation. Adam, surely, existed, before that he acted. But he could not have existed as a *man*, as a *moral being*, as a *subject of law*, unless it could have been predicated of him in his existence, that he was either righteous or unrighteous. Hence, as he was not, at the first, unrighteous, but righteous, it follows, that he existed as righteous, before that he acted righteously. Accordingly, righteousness was inherent in the principles of his moral constitution. And this view of the matter is evidently confirmed by the inspired declaration, that "God saw every thing that he had made, and behold it was *very good*." Every creature was indued with a nature fully answerable to the end of its creation. Man was made for moral purposes, and was, therefore, blessed with a moral nature, indued with those principles, which, in their appropriate development, would necessarily result in the glorification and enjoyment of God—thus was he created *very good*.

Now, have the original principles of man's moral nature suffered any change? or, in other words, Has the image of God been lost? That it was lost, in the case of our first parents, is evident: Because, immediately after they had transgressed the covenant, they found themselves *naked*, were seized with fear, and shunned the presence of God. "And they heard the voice of the Lord God, walking in the garden, in the

* By a *principle*, we understand an inherent quality or power naturally tending to its own development:—"a constitutional propensity,"—"a cause causing."

cool of the day. And Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. iii. 8—10. Now, had their knowledge, righteousness, and holiness, remained the same as before, such a record as this would never have been entered in the book of God, concerning them. But, has this loss, also, been extended to all their posterity that have been called into existence? We answer, yes; for the following reasons:—

After Adam had lost "the image of God," in which he was created, we find it written, that "he begat a son in his OWN LIKENESS, after HIS IMAGE; and called his name Seth." Gen. v. 3. Here the "image of Adam," stands in contrast with the "image of God." What a marked difference between the moral nature of Adam and that of Seth, in the first moments of their existence! The one was created in the *image of a holy God*; the other was begotten in the *image of a sinful man*! And this being the case with one of Adam's children, no argument can be adduced to prove, that such is not the case with all his children. Indeed, we are said to be by *nature* the children of *wrath*, Eph. ii. 3.; which could not be said, if by *nature* or *birth* we bore the "image of God." David says, "behold I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5.; which he could not have said, in truth, had he been formed in the womb "after the image and likeness of God."

There is a restoration of the image of God to the soul, in regeneration. "That which is born of the Spirit is spirit." John iii. 6. "If any man be in Christ, he is a new creature: old things are passed away; behold, ALL THINGS ARE BECOME NEW." 2 Cor. v. 17. "Put on the new man, which AFTER GOD IS CREATED in righteousness and true holiness." Eph. iv. 24. "Ye have put on the new man, which is RENEWED in knowledge AFTER THE IMAGE OF HIM that created him." Col. iii. 10.—Now, if the "image of God" be restored to the soul, in regeneration, then, surely, it was wanting there, before that work of grace was performed. And if infants are capable subjects of regeneration, and their baptism teaches this, then are they by nature destitute of the "image of God."

Again, the Apostle expressly declares, that

"there is none righteous, no, not one." Rom. iii. 10. It is said, indeed, that the Apostle, in this place, only intends adults, or such as have crossed the first point of moral agency. But where is the proof for such an assertion? What right have persons to restrict the meaning of the Apostle's language, unless the scope of his argument require such restriction? On the subject of the Atonement, when such universal terms are required, by the analogy of faith, to be restricted, these same objectors will admit of no restriction: But when the Spirit of God asserts, concerning men, that "there is none righteous, no not one;" thrice repeating the negation, to put the matter beyond the reach of all dispute, they throw in their restrictions, although the subject requires no restriction! This may justly be termed "handling the word of God deceitfully." But does the Apostle's language require no restriction in respect of the strong negation which he makes? Look, for a moment, to the nature of his argument. He is endeavoring to convince the self-righteous Jews, that they were no better than the Gentiles; that they also were unrighteous in the sight of God. And how does he prove this? Simply, by making quotations from the book of Psalms, and that of Isaiah. But suppose a Jew had objected to the relevancy of his proofs, saying, that they only established the wickedness of the people who lived in the times of David and Isaiah; how could the correctness of the Apostle's argument have been defended? His argument, indeed, would have been good for nothing, had it not assumed the principle, that human nature, since the fall of Adam, remains the same in all ages. Now, if such was the state of human nature in the days of David and Isaiah, that, in consequence of it, men became wicked and ungodly in their lives; then, human nature remaining the same, it would be accompanied with precisely the same results in the time of the Apostle. Hence, he reasons from the condition of human nature, to the condition of the individuals of that nature. And his argument is entirely conclusive; for, the same cause always produces the same effects. What, then, must have been the condition of human nature in the times of David and Isaiah? Unholy, most assuredly; for, on the assumption that it remained the same in his day, the Apostle argues the sinfulness of the then existing people of the Jews. When he, therefore, declares, that "there is none righteous, no not one;" he describes the true natural condition of every individual of

mankind, without exception, unless human nature has changed for the better, since the writing of his epistle to the church at Rome; a thing not pretended. Hence, men are born into the world destitute of "the image of God." For if otherwise, it would not be true, that "there is none righteous, no not one."

And the same is further evident from the fact, that men possess no innate propensity to love, seek, serve, or enjoy God. Man, as originally created, was indued with such a propensity. His being created in "the likeness of God," implies this. He could not have been pronounced to be *very good*, he could not have been called *upright*, he could not have been truly fitted for the supernatural work of glorifying his Creator, had such a propensity of nature been foreign to his moral constitution. Shall we suppose that all the other creatures which God made possessed a natural propensity towards fulfilling the various functions allotted them by infinite wisdom? And must we deny, that there was any propensity in man's nature towards doing that, for which God, in a very peculiar manner, created him, viz: to glorify his Creator and enjoy him for ever? Indeed, to suppose that man was created with no more propensity, or inclination, to serve God, than to serve the Devil, is to argue a radical defect in his creation, and to cast reproach upon his Maker. And to assert that such a propensity of nature in man, would have destroyed the freedom of his will, is as great folly as to assert, that God and holy angels, and "the spirits of just men made perfect," do not possess a freedom of will; for, they are wholly and totally inclined to that which is good. Man, however, was able to counteract this propensity of his nature, as his sinning against God mournfully showed. But it is entirely different with his children from what it was with himself. They are born into the world destitute of any innate propensity towards doing that which is good and holy in the sight of God. They possess a propensity the very opposite. Hence, the first acts, which they perform as moral agents, are sinful ones. Thus the bitter fountain sends forth bitter streams; and the corrupt tree produces corrupt fruit. But this order would be reversed, had men, as born into the world, a propensity of nature to good. In that case the sweet fountain would be issuing forth in bitter streams, and the good tree would be producing corrupt fruit! Besides, we read, that "it repented the Lord that he had made man upon the earth:" but, if infants, like Adam, possessed

a propensity of nature to good; if they bore the image of God upon their souls, what more could he require of them in their infantile state? Their relation to the moral law would bear precisely the same aspect as Adam's, when he was created; and accordingly he would call them "very good," and would delight in them, for, "the righteous Lord loveth righteousness, and his countenance doth behold the upright," and it would not "grieve him at the heart," that he had made them upon the earth. But, when it is said without any limitation, that "it repented the Lord that he had made man upon the earth," and that "it grieved him at the heart," we must infer, that *all*, even *infants*, are destitute of all such propensity of nature to love, serve and enjoy God, as Adam received in his creation; especially since it is written of fallen man, without any restriction, that "every imagination of the thoughts of his heart is evil continually." And notice here, it is not said, that his *heart* simply, is evil, or even the *thoughts* of his heart, but the *very imagination*, the *first rise, formation, or budding forth* of the thoughts of his heart is evil. This surely bespeaks a constitutional proneness to evil, or at least a want of the opposite principle, a propensity to good.

Thus we have proved, that a radical change has taken place in the original principles of man's moral constitution—that the "image of God," in which he was, at first, created, has been lost, and with it, all propensity of nature to "glorify and enjoy God;" and that this is the case with all the descendants of Adam as they come into our world. Now, it must be confessed, that this is truly an inconceivable loss, an unspeakable evil. And how is it to be accounted for? This is the grand query. We unhesitatingly affirm, that it must be accounted for, in one of two ways—either, has God inflicted this evil on man, in the way of mere *sovereignty*, or, in the way of *righteous retribution*. But God never exercises his sovereignty, but in consistency with the perfections of his nature. Would it, then, be consistent with infinite goodness, holiness, justice and truth, to deprive *innocent, unoffending* creatures of that divine image, which he had originally enstamped upon their nature, and thus visit them with such a great and unutterable loss? We cannot think so. Indeed, would not such a procedure, on the part of Jehovah, savor strongly of tyranny and oppression, when it is recollected, that he still requires of man, that he possess this image, and that he perform works, which never can be per-

formed without its possession? A *sovereign* deprivation of this image, then, cannot be maintained, without distorting those views of God's moral character, which the Scriptures present to us. Hence we are obliged to contend, that our loss of the "image of God," proceeds from an act of *vindictive* or *retributive* justice, on the part of Jehovah; or, in other words, that this loss happens to men as a *punishment* for sin. In this matter, therefore, the sufferers are not regarded as *innocent*, but as *guilty*. But since this loss is sustained by them, as has been proved, before they are chargeable with any personal ill-desert of their own, it follows, that God deals with them on the ground of the sin of their representative, Adam. Having imputed his sin to them, as a righteous Lord and Judge, he does, on account of that sin thus imputed, punish them with the deprivation of his own divine image. And, hence, the want of this image in man is both his sin and his punishment—his *sin*, as he wants that which the law of God requires in all its subjects; his *punishment*, as he wants that, without which he cannot be happy, yea, the very want of which renders him truly miserable.

ARGUMENT FIFTH.

Our entire corruption of nature. Human nature, as it exists in every individual of Adam's family, both old and young, is not only destitute of the "image of God," but is, also, positively corrupt. This corruption of nature as necessarily follows the loss of the divine image from our souls, as darkness follows the withdrawment of light. Now, by this corruption, we do not mean, that any of the original faculties of the soul are destroyed. All these still remain. The soul is still capable of *thinking*, and *judging*, and *willing*, and *feeling*. We only mean, that all its faculties are in a depraved condition, in a disordered state, and are unfitted for answering the primitive purpose of knowing, loving, serving and enjoying God. Nor do we mean, that any *positive substance* of a *malignant* and *poisonous nature* is infused into the soul, as the cause of the corruption of its faculties. The dead body needs nothing to be infused into it to cause its putrefaction. The absence of life is enough to produce this consequence. So it is here; the want of light and holiness in the soul is sufficient to produce a universal corruption of all its faculties. But although this corruption be negatively produced, it is nevertheless positive and real; as much so, as there is positively and really darkness in the place from which all light is excluded; or, as there

is positively and really coldness, where all heat is excluded. We are not, then, to be charged with holding to a *physical depravity*, if by that expression be meant a change in the *essence* of the soul. For we contend that the soul *still* retains all the faculties that ever it had; only that these exist in such a corrupt and disordered state, as totally disqualifies them for the performance of spiritual and holy exercises.

Now, is man's moral nature thus depraved? Are the faculties of his soul thus corrupted? Even the *regenerated* sinner, the saint of God, is not a stranger to this moral corruption. For in him "the flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary the one to the other; so that he cannot do the things that he would." Gal. v. 17. The holy Apostle Paul, relates his own experience, when he says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man, that I am! who shall deliver me from the body of this death?" Rom. vii. 23, 24. And if this eminent saint was thus oppressed in spirit under a sense of the corruption of his nature, who can lay his hand on his heart and say, "I am clean?" But the Scriptures, in diverse places, do most explicitly teach us *the entire corruption of human nature*. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5.—"The fool hath said in his heart. There is no God. They are corrupt; they have done abominable works; there is none that doeth good," &c. Ps. xiv. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii. 9. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. "From *WITHIN*, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from *WITHIN*, and defile the man." Mark vii. 21—23. Men, before regeneration, are described as being "dead in trespasses and sins," as "walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;" as "having their conversation in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind;" and as "being by nature the chil-

dren of wrath even as others." Eph. ii. 1—3. Indeed, the Scriptures assure us, that *all* the faculties of the soul of man are corrupted. His conscience is *defiled*; his understanding is *darkened*; his will is *perverted*, for it is written, that "the heart (the will) of the sons of men is fully set in them to do evil;" and his affections are *disordered* and *misplaced*, "set on things below;" so that he loves what he should hate, and hates what he should love. Such, then, is the language which the Scriptures speak in relation to the moral corruption of man.

But it may be said, that all this proves nothing, unless it can be shown that this corruption belongs to infants as soon as born. Be it so. Their corruption or depravity is susceptible of the clearest proof, if the authority of the Bible be admitted, and its declarations be received without perversion. All must acknowledge, that immediately upon his first transgression, Adam's moral nature became corrupted. Now, revelation informs us, that "he begat a son in his own image and likeness." It surely follows, then, that this son (Seth) was born into the world in possession of a morally corrupted nature; if otherwise, it would not be true, that he was begotten in "the image and likeness" of his corrupt and sinful father. But as it happened in the case of Seth, so it happens in the case of all the children of Adam. For, "who can bring a clean thing out of an unclean? Not one." Job. xiv. 4. "How can he be clean that is born of a woman?" Job xxv. 4. To be born with a nature morally clean can, therefore, belong to none of the descendants of Adam. God has ordained it otherwise. And hence says David, the man after God's own heart, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5. Some indeed tell us, that we must not interpret David's language literally, that we must not "cut it to the quick," as he only means to say, that he was a sinner very early, even as soon as he was capable of committing actual sin. If this be his meaning, why did he not tell us so himself? Surely it is taking a very unwarranted liberty with his language, which was indited by the Holy Spirit, and which declares, that he was sinful and polluted from his very birth, to tell us that it only means, that he made himself sinful and polluted some months or years afterwards. David is speaking of sinful principles, and not of sinful acts. And although, in the latter respect, he was not a sinner from the womb, in the former respect he was; otherwise he was guilty of uttering a vile slander against himself. Why

is it recorded with a peculiar emphasis, concerning the glorious Son of David, that he was born HOLY, (Luke i. 35.) unless that a perfect contrast might appear between what he was in his birth, and what his father David was in his, and what all the children of Adam are in theirs?

But how comes it to pass, that the very first acts performed by children, after they have attained to what is called the period of moral agency, are universally sinful acts? Nobody pretends that there was ever a solitary exception to this; and yet it is pretended that the moral nature of infants is in no respect corrupted! This is infinitely absurd. What? Does the *sweet* fountain universally send forth *bitter* streams? Does the *good* tree universally produce *corrupt* fruit?

Besides, did not the rite of circumcision, under the law, point to the corruption of infants? Was not the thing sacramentally represented by it, a change of heart? It was said to Israel, "The Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. x. 6. Now, if the circumcision of the flesh represented the circumcision of the heart, infants, if holy, would have been improper subjects of that rite. In their case, it could have represented no spiritual benefit. The outward circumcision of their flesh, therefore, proved their need of an internal and spiritual circumcision of the heart. And hence, the promise of this blessing pertained to them equally with their fathers — "The Lord thy God will circumcise thine heart, and the heart of thy seed."

And under the New Testament dispensation, the ordinance of baptism proves the same thing. This ordinance has a primary respect to *pollution*. Hence, in allusion to the outward sign, the blessing signified is called "the washing of regeneration." — Now, if it be not true that infants need "the washing of regeneration," need a real change of heart, their baptism must be a solemn mockery. With the same propriety you might baptise angels. And this incongruity actually takes place in the case of those who baptise infants under the false impression, that they are "little angels," or *pure* as angels. And an incongruity equally disgusting takes place in the case of those who baptise infants under the absurd belief, that they are neither holy, nor unholy, but like the irrational creation! Such might, with equal propriety, as far as themselves are concerned, administer that holy ordinance to the fowls of the air, or the beasts

of the field ! And, by the way, according to this Pelagian notion, what must become of those human beings who die in a state of infancy ? Not being *holy*, they cannot be admitted into heaven : And not being *unholy*, they cannot be sent to hell. The portion of *brutes* must, therefore, be their portion ! Let those who *can*, believe a conclusion so abhorrent both to Scripture and reason. And if none are found willing to embrace the conclusion, then let them reject, with a becoming indignation, the premises from which it is legitimately drawn.

The foregoing considerations, then, fully establish the moral corruption of human nature in infants. It only remains, now, to complete the argument, to show *how* this corruption takes place, *how* this *evil* comes to be visited upon all the seed of Adam ? And here we need only remark, as before, in relation to the loss of "the image of God," that this painful and highly calamitous dispensation, has not been introduced by a *mere act of absolute sovereignty*, but by an act of a righteous Judge, *duly inflicting punishment upon the ill-deserving*. But as infants are not *ill-deserving*, personally considered, they must be regarded in law, as having the *sin of their representative charged to their account*, and, therefore, obnoxious to the endurance of such a punishment. And here it may also be remarked, as before, that this corruption of nature may be regarded both as a *sin*, and as the *punishment of sin*. It is a sin, as it is a want of conformity to the will of God ; and it is the punishment of sin, as it is an evil inflicted by a judge in the due exercise of justice. In the latter sense, it is to be viewed as coming immediately from the hand of God, but in the former, as conveyed from father to son, in the propagation of the human family. Nor are we, in this, to be understood as maintaining, either that God is the author of sin, or that parents are capable of giving existence to a sinful being. The human body, of itself, is not an appropriate subject either of holiness or depravity. Holiness or depravity cannot be predicated of mere flesh and bones. The soul is essential to the constitution of a moral agent. The union of soul and body, in a human being, constitutes such an agent. But God is "the Father of spirits ;" he is the *immediate* creator of the soul, and he infuses it into a human body, instrumentally prepared by parents for its reception. The soul, however, is created destitute of its original glory, "the image of God," destitute of "knowledge, righteousness, and holiness." This destitution is

the negative cause of corruption, as the destitution of light is necessarily accompanied with darkness. And the union of such a soul with a material body, gives existence to a human being of a corrupt moral constitution. So far, therefore, as God is immediately concerned in the production of such a being, he acts righteously—acting in the character of a Judge, he only withholds what he would have bestowed, had the representative of the human race fulfilled the condition of the original covenant. The evil, then, of our being born with a corrupt nature is to be charged to the sin of Adam, and to that sin as *imputed* to us, otherwise it could not be attended with such a punitive consequence. And human procreation is the divinely established *mode*, by which this punishment comes to be endured, this corrupt nature to be transmitted. Indeed, the mere fact of parents being sinful, does not necessarily imply that their progeny must also be sinful. God could have ordered it otherwise. He could, by the infusion of a *holy* soul, have sanctified the propagated body. But he has constituted this matter differently. Hence, we must regard the *procreation* of the species as being the *medium*, which God has established for conveying this *punitive* and *sinful* corruption of nature down to the last of the represented posterity of Adam.

(To be Continued.)

[For the Religious Monitor.]

"THE THORN IN THE FLESH."

MR. EDITOR.—I have been lately much entertained, by some excellent remarks from one of your correspondents, in illustration of 2 Cor. xii 1—7. Yet, I would beg leave to state a difficulty that occurs to me, in the conclusion come to, as to what "the thorn in the flesh" is. Your correspondent thinks, it was a stammering of the voice, and trembling of the whole frame, occasioned by the shock his body suffered from the vision of the heavenly glory, when he was caught up to paradise. I agree with your correspondent, that the examples adduced, and many others that might have been quoted, clearly show that our frail, corrupt bodies, cannot sustain, without injury, the presence of heavenly glory—not even that of an angel. (Dan. x. 16, 17.) But my difficulty is, that if we take this to be what is here meant, we must take it for granted, that the apostle had that vision *in the body* : whereas, he himself, twice most expressly says, he could not tell whether it was in the body, or out of the body. I believe we have no

instance of a vision in the spirit, producing such an effect on the body ; and if the apostle had felt in himself, the known, general, and natural effects of a heavenly vision on the mortal, corruptible body, could he not have reasoned from it, to a degree of probability at least, whether that vision was in the body, or out of the body ? but he speaks of it as what he had no evidence of either way. "I cannot tell, God knoweth." And my difficulty is farther increased, by the terms in which he speaks of that "thorn in the flesh;" he calls it "a messenger of satan." I cannot conceive how he could style *the natural effects* of a heavenly vision, "a messenger of satan." It is certainly no work of satan, in any sense ; but this language surely points it out as something altogether distinct and separate from the vision, directly opposite in its nature and tendency, as it was in its source ; as diverse from it, as hell is from heaven. And to this the whole scope of the passage seems to agree, the apostle is saying he had had a most wonderful and glorious vision, on account of which he might have been unduly exalted in his own estimation, had not something befallen him as a counterbalance, so that if the one might elate, the other should buffet and humble him. But it seems contradictory to suppose, that this vision was at all likely to puff him up, if it carried in itself so complete an antidote.

I cannot see, that the interpretation given, is supported by the passages quoted, though I agree with the writer, that they refer to the same subject (at least some of them.) With the view given of Gal. iv. 13, 14, I fully accord ; but 2 Cor. x. 10—"his bodily presence is weak, and his speech contemptible," I do not apprehend as referring to any apparent feebleness of his limbs, or defect in his pronunciation ; but rather to the want of all those artificial graces, that were cultivated with such care, and esteemed of such importance by public speakers, and judges of oratory, as adding force to what they delivered—the melody of the voice, the expression of the countenance, gracefulness of action, and which also add dignity and attraction to the personal appearance, together with the refinement of language, the subtleties of philosophy, popular modes of reasoning ; all of which the apostle not only neglected, but studiously avoided for the best of reasons ; his object was not to set forth himself, but Christ crucified, as God's salvation, and his subject stood in no need of such meretricious ornaments to commend, or enforce it. They are

not the means God has appointed for that end, but directly opposite to it, and would produce an opposite effect. "We preach not ourselves, but Christ Jesus the Lord." (1 Cor. ii. 1.) "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God ; for I determined not to know any thing among you, save Jesus Christ and him crucified." The "excellency of speech," here mentioned, I take to be fully explained, verse 4, and my speech and my preaching, was not with *enticing words of man's wisdom*, but in demonstration of the spirit and of power. And the reason why he preached in this manner, was not the stammering of his voice, or trembling of his body, but, (verse 5,) that your faith should not stand in the wisdom of men, but in the power of God. And again. (1 Cor. i. 17. Christ sent me, to preach the gospel ; not with the wisdom of words, *lest the cross of Christ should be made of none effect*. Now, it appears to me very plain, that this was the precise reason for which they thought his appearance weak, and his speech contemptible. For it may be remarked, that they did not say his *body* was weak, as according to the interpretation given, they ought to have done, but his *bodily presence* ; and it was a weakness that stood fairly in contrast with the *power* of his letters ; (the same persons being judges of both) which none can imagine, meant literal strength—but the impressiveness of his style in the one, and his rhetorical manner in the other. And this is further illustrated by several of his expressions in other places—"the Greeks seek after wisdom," philosophy and eloquence ; "but we preach Christ crucified, — unto the Greeks foolishness," both weak and contemptible : as a following verse in the same chapter bears out, where he reverts on this same expression, "Because the *foolishness* of God is wiser than men, and the *weakness* of God is stronger than men. According to this view, we have an easy explanation of some of the other texts, quoted by your correspondent, and they also throw farther light on the position now advanced. As the assertion admitted by the apostle, (2 Cor. xi. 6.) Though I be rude in speech, (and what is that, but unrefined, unpolished in his language ?) yet not in knowledge, so also, that, (ch. x. 1.) Now I Paul, who in presence am base among you, but being absent, am bold toward you. I cannot, therefore, adopt the opinion, that the thorn in the flesh was a stammering of the voice, and trembling of the whole frame :

if I might hazard an opinion, I would consider it more probable, that it was an excessive fear in delivering his public messages; such a fear as I cannot describe with my pen, but believe may appeal to the experience of, perhaps, every minister of the gospel, for it. It is very emphatically spoken of in its effects, by a* writer in one of your former volumes, says he, "sometimes you will go into the pulpit as one under sentence of death." While almost every minister has felt this, more or less, the apostle, (as I think) experienced it in an extraordinary degree, and perhaps without intermission. I incline to this idea, for these reasons:

1. It fully answers the names by which the apostle calls his trouble—"A thorn in the flesh," which is very painful and distressing, but not more so, truly, than is the feeling which I consider is meant by it. Again, it was *in the flesh*, that is, not of a spiritual nature, strictly speaking, as desertion, terror of conscience, or the like, nor the rising of corruption in the heart, but in the common feelings of human nature, like natural cowardice, and so the apostle elsewhere calls it, "infirmity of the flesh:" "my temptation which was in my flesh." Temptation, here, I take to be *my trial*, as it might well be called. Again, he calls it a messenger of satan. Now, though the feeling in itself, may be one of the sinless infirmities of our nature, it is a very suitable material for the enemy to work upon, as he does, by innumerable suggestions, to deter the messenger of Christ from his work, mar his comfort in it, or his full and right performance of it. Several passages, illustrating this, may be found in the Memoirs of the excellent Boston.

2. It would fully answer the end intended by the thorn in the flesh; we cannot conceive of any thing more calculated to counteract the consequences of his vision, lifting him up in pride. It surely has this tendency, at any time, so much, that the speaker may often have a feeling of shame for his own performance, while the hearers, may be both gratified and edified; but how much more in his case; one who had not only faith, but sight of the glorious realities of heaven, might well be expected to have such confidence and boldness, in declaring them to others, as never again to be in the least intimidated by the presence of mortals; and that such a one should be buffeted by the tremour of fear, was doubly painful, doubly humiliating.

* Rev. T. Beveridge's address, to the Rev. Archibald Whyte, jun., at his ordination, 1827.

3. It agrees very well with the answer given to the apostle's prayer respecting it. "My grace is sufficient for thee; for my power is made perfect in weakness; here it is called weakness; by which I do not understand bodily weakness, but the want of natural courage and boldness, which is still not promised in the answer; but a strength of a different kind, a special communication of supernatural spiritual strength from Christ, while he continued to feel his own weakness; this promise, I apprehend, was fulfilled to the apostle, in the same manner as it still is to ministers of the gospel; their great difficulty through fear, or straitenedness, being often altogether within their own breasts, neither attaching in any degree, to the word delivered, nor even seen by the hearers. A singular instance of this, I think, may be seen in a late paper in your number for November. "The Life and Times of John Livingston." Where speaking of the sermon preached by him, at the Kirk of Shotts, 1630, he says, "When I was alone in the field, about eight or nine o'clock in the morning, before we were to go to sermon, there came such a misgiving spirit upon me, (might he not well have said, a messenger of satan to buffet me,) considering my unworthiness, and *weakness*, and the expectation of the people, that I was consulting with myself, to have stolen away somewhere, and declined that day's preaching, &c.;" yet, that was the time he had such assistance as he never had in all his life; and that was the message that was accompanied with the most wonderful effect on the hearers. Is not this just a practical explanation of the answer given to the apostle?

4. It seems to agree with all the passages in which the apostle refers to that matter, 1 Cor. ii. 3, (quoted by your correspondent.) "And I was with you in *weakness*, and in *fear*, and in much trembling;" taking this, in the simplest meaning of the words, it is not necessary to understand the trembling, here spoken of, as a visible shaking of the limbs, like a paralytic affection, but the common feeling of excessive fear, which would be precisely the idea I have offered. Again, how frequently he entreats the prayers of the churches, and individuals, that he may have *boldness*. (Eph. vi. 18, 19, 20.) Praying always, with all prayer—for me, that utterance may be given unto me, that I may open my mouth *boldly*, to make known the mystery of the gospel,—that therein I may speak *boldly*, as I ought to speak. And nearly in the same words, to Col. iv. 3, 4. Withal praying also for us,

that God would open unto us a *door of utterance* to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. The passage is full of important practical instruction.

We see that the most eminent saints have still so much corruption remaining, as to be in danger from it. Paul was undoubtedly a chief saint, one who, perhaps, had not an equal, in gracious attainments, in faith, in love, in zeal and humility; yet even he, was not proof against the risings of pride, as is implied in the expression, "lest I should be exalted above measure;" and if so, how much more ought we to be jealous of ourselves in that respect. Again we see, that no measure of knowledge, or gifts, or extraordinary privileges, can, of itself, produce a gracious change on the heart. Our Lord declares, that though one rose from the dead, he could have no peculiar influence to that end. Even though the rich man himself had been liberated from hell torments, his experimental knowledge of its dreadful reality, would not have wrought in him such a change; nor, on the other hand, though the apostle was admitted actually to behold heaven's glory and blessedness, could that, in itself, do any thing to increase real holiness, to mortify sin, but rather pride was likely to take an occasion from it, to be the more stirred up,—“lest I should be exalted above measure, through the abundance of the revelations granted unto me.”

Again, Christ's work is never rightly done, but when it is done with his own furniture. So he left the apostle destitute of all ability in himself; that there might be full scope for the manifestation of Christ's power in the great success of his ministerial labour. The greatest stock of natural courage, eloquence, knowledge, and the like, would be but poor fitting for Christ's service; he will not have his work done by his strength and ours united; he will work his own work, and bear all the glory, and therefore chooses instruments utterly unfit, the foolish, the weak, the base, &c., that the excellency of the power may be seen to be of him, and not of men. And the great account that is made of natural abilities and acquirements, in our day, is one great reason of the little real success of gospel ministers.

Again, we see the wonderful wisdom of God, in making all things, even the designs of the enemy, the messengers of satan, work for greater good to his people and cause.

A VINDICATION OF THE SCOTTISH COVENANTERS: CONSISTING OF A REVIEW OF THE FIRST SERIES OF THE TALES OF MY LANDLORD.

(Continued from page 566.)

We now proceed to substantiate the charge which we have brought against the work, by adducing particular proofs, *first*, of partiality to the persecutors; and, *secondly*, of injustice to the persecuted Presbyterians. And as we do not mean to blink the charge, we wish to be understood as accusing the work of *gross* partiality and injustice.

In the *first* place, then, it gives an unfaithful picture of the sufferings which the country endured from military depredations and outrage. The history of that period is full of instances of these; and the author was not only sensible that he was bound to give a view of them, but has professed to give it. But how faint a resemblance does the picture bear to the original! We shall consider the scene at Tillietudlem, on occasion of Claverhouse's first visit to it, when we examine the character of that officer. The scene at Milnwood, when Henry Morton is taken prisoner, is the only one in the work which could properly be intended to represent the depredations of the soldiery, and is evidently given by the author as a specimen of the whole. (Vol. II. pp. 172—207.) But here every circumstance is so arranged, as to diminish the impression which the reader might have conceived of the excesses committed on such occasions.—Great alarm is indeed expressed at the arrival of the red-coats—but it is by the miserly landlord and timid housekeeper. Old Milnwood slips into his pocket the silver spoons; but the soldiers testify no disposition either to pilfer or plunder. The troopers call for drink with sufficient insolence; but the jests of the thoughtless and gay, though dissipated, Bothwell, dispel the apprehensions of the reader, who is mightily pleased to see the claret of the old miser quaffed, and his *musty* bottles emptied. Bothwell determines to carry off young Morton as a prisoner, but it is only after discovering that he had afforded shelter to the murderer of the archbishop; and although he asserted that he was not aware of the commission of that deed, still his assertion was not sufficient warrant for the sergeant to allow him to escape.—Bothwell proceeds to put the test-oath, but we are instantly told that he did it much in the same manner “which is used to this day in his majesty's custom house.” And before we have recalled our thoughts, the author

has completely diverted our attention from the subject, by the struggle between Mause and her son, and the ridiculous, extravagant, and raving rhapsodies with which the former assailed the astounded ears of the soldiers. In short, the party carry off Henry Morton, leaving the impression upon our minds, that they had conducted themselves with great moderation, and disposing us to join heartily in the reproaches which the incensed house-keeper pours upon the head of Mause, as the sole cause of the misfortune that had befallen the family. Thus the tragic scenes of military violence, described by the faithful page of history, sink in the mimic representation of our author into a mere farce ! And the moral of the fable, good reader, if it be necessary to state it more plainly, is, that the evils which the Covenanters suffered from the soldiers were chiefly owing to their own indiscretion and extravagance. In the midst of this scene, so calculated to give a false idea of the then actual state of matters, the attentive reader could not fail to observe the mean attempt made to bribe him to think lightly of the whole persecution, by putting a laughable and ludicrous description of the sufferings of the Covenanters into the mouth of old Mause.

Accipe nunc Danaum insidias, et crimine ab uno
Dice omnes.

In the *second* place, we bring the same charge against the representation made of the judicial procedure against the Covenanters. We allude particularly to the torture of Macbriar in the presence of the Privy Council. The use of that infernal mode of punishment at that period is so well known, that it could scarcely have been omitted, and it afforded, besides, an opportunity to the author to display his powers of description. We readily allow that the operation, and the behavior of the counsellors who witnessed the spectacle, are described in such a manner as to excite our horror at both. But what we complain of is, that even here the author has introduced a circumstance which is calculated most materially to diminish this feeling. As if the Privy Council had not been in the habit of torturing innocent men, the person selected as an example of their unfeeling severity, is not simply a Covenanter, a field preacher, and one who had been in the rebellion at Bothwell ; but one whom the author had previously made a murderer, and one of the most atrocious kind ; we say a murderer, because his intention was fully manifested, and on the eve of being carried into execution, and because " the bitterness

of death was past" with the victim, before he was rescued. (Vol. IV. pp. 68—100.)—Macbriar is made to act a principal part in that horrid scene, (more horrid by far than that of the torture,) and the description of it is wrought up to the very highest pitch of which the author's fancy was capable. Both scenes were of his creation : it will scarcely be denied, that in forming the one, he had his eye upon the other ; and the tendency of the association upon the mind of the reader, is too obvious to require illustration.

A *third* instance of partiality to the persecutors, is the excessive tenderness and delicacy shown to the Episcopal clergy, contrasted with the manner in which the Presbyterian ministers are treated through the work. It is most undeniable, that they acted a very important part in the transactions of that period ; yet they are concealed and kindly kept out of view by the author. Preachers of the Presbyterian persuasion, both indulged and non-indulged, moderate and rigid, are brought forward by name ; the reader is introduced to their acquaintance, and made to listen to their conversations, and prayers, and preachings. But not one bishop or curate is introduced on the scene, and we seldom even hear of them, except when we are told of their being religiously employed in *reading prayers* !—What is the reason of this ? The reader may take the following until we can find a better. The gross ignorance of the greater part of them, the vices with which their morals were stained, and the violence with which they instigated the government to persecution, were so glaring as to be undeniable ; the character given of them by Presbyterian writers, is so strongly confirmed by Bishop Burnet, that it was impossible to outface it ; and to have presented them in their true colours, would not only have displeased the right reverend friends and informers of the author, but would also have tended in no small degree to have relieved the dark picture given of the Covenanters. We do not recollect to have seen *prudence* enumerated among the qualifications of a historian ; but henceforward let it occupy a chief place among the historic virtues.

Cave arguendum facinus hoc, lector, putes ;
Causam rogas ? Probanda virtus omnis est ;
Ergo et probanda (quis neget ?) prudentia.

We now come to the character of Grahame of Claverhouse, afterwards known by the name of Viscount Dundee, which the author has labored with the greatest art.—Claverhouse was not in Scotland at the beginning of the persecution, but he had been employ-

ed in it, as the captain of an independent troop, at least two years before the affair at Drumclog. His behaviour soon recommended him to his employers. Officers not distinguished for humanity, and sufficiently disposed to execute the orders which they received with rigor, had been previously employed by the court. But the deeds of Turner, Bannatyne, Grierson of Lagg, and General Dalziel, were soon eclipsed by those of Grahame, who long continued to be known in Scotland by the name of *Bloody Claverhouse*. His actions, as recorded in the history of these times, do certainly prove that he was not undeserving of this appellation. A brief reference to some of these, will assist us in judging of the character which the author has given of him. We shall not speak of the blood wantonly shed by him in the pursuit of the Covenanters after their rout at Bothwell, nor of the ravages and cruelties which he committed in Ayrshire and in Galloway, during that and the succeeding year; as it may be alleged that revenge for the disgrace which he had suffered at Loudon Hill, prompted him to acts not congenial to his natural disposition. But this feeling had sufficient time to subside before 1684. During that year he had the chief command in the west of Scotland, and he employed the most disgraceful and barbarous measures to discover those that were inter-communed, and, if possible, to exterminate the whole party. He sought out and employed persons who could with the greatest address feign themselves to be pious men, and friendly to Presbyterians, and by this means discovered their retreats, or drew them from places where they could not be attacked by his troops. Having divided the country into districts, he caused his soldiers to drive all the inhabitants of a district, like so many cattle, to a convenient place. He then called out a certain number of them, and while his soldiers surrounded them with charged guns and bloody threatenings, he made them swear that they owned the Duke of York as rightful successor to the throne. If they had formerly taken the test or abjuration oath, he interrogated them if they had repented of this, and then caused them to swear anew, that they would not, under pain of losing their part in heaven, repent of it for the future. If any hesitated to swear, he was taken out a few paces from the rest, his face was covered with a napkin, and the soldiers ordered to fire over his head, to terrify him to compliance. At other times, he gathered together all the children of a district, from six to ten years of age, and

having drawn up a party of soldiers before them, told them to pray, as they were going to be shot. When they were sufficiently frightened he offered them their lives, provided they answered such questions as he posed to them concerning their fathers, and such as visited their houses. Claverhouse scrupled not to take an active part in these disgraceful scenes, so far as to fire his own pistol twice over the head of a boy of nine years of age, to induce him to discover his father. He frequently shot those who fell into his power, though they were unarmed, without any form of trial; and when his soldiers, sometimes, shocked at the wantonness of his cruelty, hesitated in obeying his orders, he executed them himself. The case of John Brown, in the parish of Muirkirk, affords an example of this kind. He was a man of excellent character, and no way obnoxious to government, except for non-conformity. On the first of May, 1684, he was at work in the fields near to his own house, when Claverhouse passed on his road from Lesmahago, with three troops of dragoons. It is probable that information of his non-conformity had been given to the Colonel, who caused him to be brought from the fields to his own door, and after some interrogatories, ordered him to be instantly shot. Brown, being allowed a few minutes to prepare for death, prayed in such an affecting strain, that none of the soldiers, profane and hardened as they were, could be prevailed upon to fire; upon which Claverhouse, irritated at the delay, shot him dead with his own hand, regardless of the tears and intreaties of the poor man's wife, who, far gone in her pregnancy, and attended by a young child stood by. The afflicted widow could not refrain from upbraiding the murderer, and telling him that he must give an account to God for what he had done; to which the hardened and remorseless villain proudly replied, "*To man I can be answerable; and as for God, I will take him into my own hand.*"—The apologists of Claverhouse have been obliged to notice the fact of his becoming the executioner of his own sentences, in the exercise of military discipline. But, with their usual fertility in inventing excuses for his most glaring faults, and with their wonted ignorance of human nature, they impute such deeds of cold-blooded severity to a desire on his part to do honour to the individuals on whom the punishment was inflicted! Thus Dalrymple, after telling us that the only punishment which Claverhouse inflicted was death, and that all other punishments, in his opinion, disgraced a gen-

tleman, states, that a young man having fled in the time of battle, he brought him to the front of the army, and saying that "a gentleman's son ought not to fall by the hands of a common executioner," shot him with his own pistol. Those who recollect the case of poor John Brown, who was neither a soldier nor a gentleman, will know how to treat this absurd and ridiculous allegation.

The most hardened and irreligious persecutors do not always feel, upon reflection, that ease of mind which they affect. It is said that Claverhouse acknowledged to some of his confidential friends, that Brown's prayer often intruded on his unwelcome thoughts; and it is not improbable, that some degree of remorse at his late deed made him shew an unwonted reluctance to a murder which he committed only ten days after. In one of his marauding expeditions, he seized Andrew Hislop, and carried him prisoner along with him to the house of Sir James Johnston of Wester-raw, without any design, it would appear, to put him to death. As Hislop was taken on his lands, Wester-raw insisted on passing sentence of death on him. Claverhouse opposed this, and pressed a delay of the execution; but his host urging him, he yielded, saying, "The blood of this poor man be upon you, Wester-raw; I am free of it." A Highland gentleman, who was traversing the country, having come that way with a company of soldiers, Claverhouse meanly endeavored to make him the executioner of Wester-raw's sentence; but that gentleman, having more humanity, and a higher sense of honour, drew off his men to some distance, and swore that he would fight Colonel Grahame sooner than perform such an office. Upon this, Claverhouse ordered three of his own soldiers to do it.—When they were ready to fire, they desired Hislop to draw his bonnet over his face; but he refused, telling them that he had done nothing of which he had reason to be ashamed, and could look them in the face without fear; and holding up his Bible in one of his hands, and reminding them of the account which they had to render, he received the contents of their muskets in his body.—Say, reader, who was the *hero*, and who the *coward*, on this occasion? We have no doubt, that every person of genuine feeling, and whose judgment is unwarpd by prejudice, will pronounce, that this man met his death with truer and more praiseworthy courage than Claverhouse afterwards, did when he died "in the arms of victory," to use the canting language of certain historians,

"and wiped off the stain which he had contracted by his cruelties to the Covenanters;" a stain which no victory, however brilliant, could efface, and which all the art and labour of his most eloquent apologists, instead of covering, will only serve to bring more clearly into view.

In spite of these indisputable facts, which the friends of Claverhouse have never dared to deny, he is a great favorite with our author, who has made him not only a hero, but a profound politician, and a disinterested patriot. What cannot genius effect! And what will confidence in talents, provided it is propped by prejudice, and elevated by popular credulity, not undertake to perform! The author is not contented with holding out the character of Claverhouse in this light—he employs all his art, and all the powers of his eloquence, to impress it on the imagination of his readers. This he does, partly by the description which he gives of it in his own name, partly by what he puts into the mouths of his most respectable characters, and partly by the manner in which he represents this hero as speaking and acting, in the interesting scenes in which he is made to figure.

[Omitting what is farther said respecting the character of Claverhouse, we shall commence our next extract with the *second* charge which the Dr. brings against the author of the *Tales*, viz: "Injustice to the persecuted Presbyterians."]

POPERY IN THE UNITED STATES.

Some of the circumstances in which the American church now is, would justify us in the hope that she is soon to be built up. Yet if we take a full survey, it cannot escape our notice, that along with these grounds of encouragement on her behalf, there is somewhat to excite fearful apprehensions. Not only does vice, in its various forms of Sabbath breaking, intemperance, theatre-going, lottery-speculation, &c., stalk abroad with head upreared as in defiance of all efforts made against it—not only does error, in the double aspect of ignorant superstition and learned infidelity, entrench itself in the hearts, and tyrannize over the minds of thousands of our citizens—but, in addition to this, we witness, on every side, the settings up of the "Man of Sin"—the developements of the "Mystery of Iniquity." True, the Papal Power has comparatively declined in the old world—its hold on France is partly broken—it is less blindly

obeyed in Spain—it is weakened even in Italy. (1) But its resources are great still; its pretensions, its character, its aim, are in no wise essentially changed. The Romish church has ever claimed to be the church, the only church of Christ; while it, in fact, now is and always has been mainly a temporal power, contorting and perverting religion so as to make this a mighty engine for extending and confirming its sway over the *bodies*, though it professes to regard primarily the *souls* of men? Let any one who is not an adherent of that power, consider its avowed seeking and asserted right of absolute dominion, in connection with the remarkable fact—that just while it has been becoming weaker in Europe, it has been growing stronger in *parts* of the western world—and he will perceive how exceedingly desirous it now must be of acquiring *all* this vast hemisphere. He will perceive that the Romish power, deprived by the Reformation of its best territory on the *other* continent, would naturally covet these States—the fair domains which principally that Reformation led Christianity to secure in *this*. He will perceive too, that however obvious these things now appear, they have, until quite lately, been nearly overlooked by Protestants; so that in what relates to the condition and prospects of this nation, Romish statesmen seem as familiar as our own—nay the former seem to have surpassed the latter—they had a keener foresight, formed more enterprising plans, indulged in larger expectations. It would appear that intelligent Christians, Christian churches and Christian ministers among us, are reluctant to believe, what documentary evidence declares, (2) that a it has, for many years, been the settled policy of the Pope, to establish his authority in these United States. Nay, as if they were judicially blind, they seem not to notice the events which occur before their eyes. They seem not to know how confidently papists anticipate that this great nation shortly will be theirs; seem not aware, that already this whole land has, by the Pope, been meted out into Dioceses, over which, set up by *his* bidding, reign in *Princely state* “eleven Bishops and one Archbishop,” having under themselves grand-vicars, theologians, priests, monks, and nuns—that these again have the control of “seven ecclesiastical seminaries, ten colleges and collegiate institutions, several

academies for boys, twenty nunneries, to which are attached female academies, besides numerous other primary and charity schools;” (3) and that “these schools are frequented, not only by the Catholic, but also by Protestant children, many of whom embrace the Catholic religion, or at least receive impressions in its favor, *which they carry into the bosom of their families.*” (4) Protestants seem to forget that, for the propagation, in the United States, of this false faith, a single association in France gave, between the years 1824 and 1828, more than \$61,000; (5) and in 1820, the pope himself granted, merely to his bishop in Alabama, \$20,000—(6) that, for this same purpose, he has revived the order of Jesuits—many of whom, convoyed and led on by *Father Dzierozinski*, THEIR SUPERIOR, have come hither from Europe—(7) and now, as they fix their residences in our cities, or float on the waves of emigration, along the mighty river-courses of the West, are preparing, by the subtle insinuation of pernicious errors into the hearts of the more ignorant part of the population, to steal away from the mass of our people their veneration for the truth, and to sap the foundation of our government. (8) Protestants seem heedless of the fact that, although the pope is *de facto* a secular potentate, yet in his assumed character of “Vicar of Jesus Christ,” he not only claims the power—or, so to speak, *has the perquisite*, of absolving men from their oaths of any kind—from *those*, of course, *which bind them to the obedience of OTHER rulers*, but he is ever certain to receive *for himself*, the utmost possible service of all his followers in every land; and whilst “THIS WICKED” is in the present century, proclaiming that “*the laws of THE church do not recognise any civil privileges as belonging to persons not Catholic—that their marriages are not valid—that they can live only in concubinage—that their children, being bastards, are incapacitated to inherit—that CATHOLIC MARRIAGES ARE VALID had they*, in other respects, *infringed all the laws of*

(3.) Quart. Reg. May, 1830, p. 229.

(4.) See Letter of Archbishop Whitfield, as quoted by Quart. Reg. Nov. 1830, p. 98.

(5.) See Letter of Bishop Fenwick, do. p. 93. note.

(6.) See Letter of a gentleman in Ohio, do. May 1830, p. 229.

(7.) Annals of the “Soc. for prop. faith,” do. Nov. 1830, p. 94, and Letter of Arch. W. as referred to above.

(8.) The ‘error’ of obstructing the free circulation and perusal of the Scriptures, has, we think, just this tendency.

(1.) See London Ec. Review, as referred to by Quart. Reg. Aug. 1830, p. 27.

(2.) See Letter of M. Reeze, as quoted in Quart. Reg. Nov. 1830, p. 92.

their country,"—(9) whilst it remains and ever will remain, a fundamental principle of the papal church, to "*exterminate heretics, confiscate their goods, and deprive them of every civil privilege*,"—(10) still do we look with apathy on their doings here, and our rulers even, the senators of the United States—those peculiar guardians of our liberties, have chosen, as their chaplain for the current year, a catholic and jesuit, who if true to his trust, must advance by every means in his power the temporal interests of the Roman Pontiff!—Now—and the question is for freemen a most serious one.—WHITHER TENDETH THIS?—*New-York Observer*.

INTEMPERANCE.

[The following is an extract from a PASTORAL LETTER, BY THE ASSOCIATE PRESBYTERY OF THE CAROLINAS, TO THE PEOPLE UNDER THEIR CARE, A. D. 1826. Let every reader of the Monitor give it his most serious attention.]

That intemperance is prevalent at present, none can deny: that we are declaiming against a distant enemy, when we reprove this vice; conjuring up a phantom, as a subject of censure, none can plead: no; society is groaning under its paralyzing and destructive hand; the church itself is sinking under its weight, wasting under its blasting influence: it has entered her doors; sullied her beauty, and injured her purity, by actual contamination. That certain degrees of intemperance have become popular, at least are not counted shameful, is the disgrace of society itself, were the church out of view. That too great freedom in the use of spirituous liquors, is accounted polite, liberal, and open-hearted, is too true; and this has become a successful bait.

But in vain shall we inveigh against this sin, by painting its baseness and odiousness, with all its appalling effects; the heart, under its influence, is generally too callous to feel, and sensibility weakened, is a feeble defence against its temptations. Such are the discouraging, heart-sinking effects of this vice, that its votaries are too deaf to hear admonition, generally too irritable, accriminous, and absurdly suspicious, to submit to reproof, or even the most affecting advice. Or if, for the time, they hear, and submit, they are too feeble in their resolutions, and too much infatuated, to reform, and resist

the bewitching insinuations of this prevailing pleasure. It lays too deep a hold on the sensual appetites, and too much benumbs the moral feelings to admit persuasion to forsake it. Yea, under its infatuating influence, the conscience becomes so benumbed, as not to reprove, or accuse; or its voice is too weak to be heard amidst the syren music of the cups, and the soul degrading charms of the society of intemperance.

Might we not here expostulate with him, who is commencing a course of intemperance, courting infatuation, and sporting with the fetters of this degrading tyrant? You hear the sot replying to your admonitions, that he cannot resist his inclination to intemperance; and will you not resist your commencing and growing propensities, till you find yourself in his wretched condition?—Granting that there is some truth in his argument, does not your present inclination, which you are unwilling to resist, prove that you are walking in his steps, and approaching his state? How dreadful the gulf!—Why, therefore, do you not now evade the snare, while there is hope: Are you displeased with us for reproofing your incipient intemperance? Do you charge us with censoriousness in reproofing your small, though frequent failings on this point? Christian brother, excuse the tenderness of our feelings on this subject; they are not tender without cause. It will be poor consolation to us, when you are reduced to the necessity of giving the sot's reply, that you cannot resist your propensities; and a poor compensation for our false delicacy, that we must accept such an answer, and give you up in despair.

But though from the infatuating effects of this vice, which should alarm the intemperate, and stand as a solemn warning to those who find themselves exposed to its temptations, though, from these reflections, our confidence in the influence of moral suasion is low, yet duty requires us to warn and reprove. It will require no elaborate discussion to shew, what the prevalence of intemperance indicates, respecting the state of piety at present. Real piety cannot prevail in the church, when church members yield to such indulgence, and where they are permitted, under such indulgence, to profane the hallowed things of God's sanctuary. If this is consistent with a flourishing, happy state of piety, let religion be banished from our country. It is scarcely necessary to assert, that vital piety cannot govern that heart, which is so lost to the fear of God, and to the love of holiness, as to indulge in this sin. But that we may bring the conscience more

(9.) Instructions of Pius VII. to his agents in Poland, given in 1808, statement by M. Aignan of the French Academy, in his work "On the Condition of the Protestants in France," as quoted in Quart. Reg. Nov. 1830, p. 89.

(10.) M. Aignan as above.

closely to the test, and lay it under a ray of divine light, let us very briefly compare this vice, and its effects, with the Scripture representations of real piety.

Remember then, that true piety includes the gift of the heart to God : Prov. xxiii. 26.—it is a life of faith on Christ : Gal. ii. 20.—it is a purifying of the heart by faith Acts xv. 9. 1st Pet. i. 22.—it is to be spiritually minded, not walking after the flesh, but after the spirit : Rom. viii. 1. 6.—it is a crucifying of the flesh : Gal. v. 24.—it is to avoid worldly conformity : Rom. xii. 2.—it is to lay aside every weight, and the sin which easily besets us : Heb. xii. 1.—it is to set the affections on things above : Col. iii. 1, 2. But how does indulgence in intemperance correspond with these characters of piety ? The fear of God departs, under its influence ; reverence for the authority of his commands, is lost ; a delight in God and in his service, wears off, and changes to a delight in sensual pleasures ; the mind becomes carnal ; wisdom's ways are no longer pleasantness ; duties are a burden ; the mind is alienated from the thoughts of death, and even from the pleasing anticipations of heavenly enjoyment :—" wine, and new wine take away the heart." Hos. iv. 11. Intemperance is not among the fruits of the spirit, but the works of the flesh : Gal. v. 19. 23. It is permitting sin to reign in your mortal body, that you should obey it in the lusts thereof ; and yielding your members as instruments of unrighteousness to sin, with all its baleful consequences : Rom. vi. 12, 13. 16. It is deceptive, and it is consummate folly : Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise : Prov. xx. 1. It is attended with unhappy temporal consequences : Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ? They that tarry long at the wine, they that go to seek mixed wine. Prov. xxiii. 29, 30. The curse of God is pronounced on this vice : Woe unto them that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them. Woe unto them that are mighty to drink wine, and men of strength that mingle strong drink. Isa. v. 11. 22. ; and consequently, the curse is on *their* temporal enjoyments, who indulge in this sin. It has the threatening of damnation : Be not deceived ; neither fornicators, nor idolaters—nor drunkards—shall inherit the kingdom of God.—1 Cor. vi. 9, 10. Such are the Scripture

representations of this sin, and of its consequences.

Permit us, a little farther to address the intemperate ; and for sake of brevity, we shall propose a few questions, which we leave with him to be often considered, and answered seriously by his conscience. And though it would be worthy of his serious consideration, yet we shall not wait to state in detail, the consequences of intemperance to his character, his influence in the world, his health and comfort in this life ; to his estate, and the domestic circumstances of his family ; to his family connections, who are most anxiously and painfully concerned for his temporal and eternal welfare ; nor the consequences to society, if all would act as he does ; and the wounding reflection, that he is dependent on the sobriety and morality of others, for supporting the dignity, the morality, the peace, and the safety of society, and for watching over him as a nuisance, or at best, as a child in helpless infancy. But we ask,

What will be the consequence of intemperance to your eternal interest ? compare the question with Deut. xxix. 19, 20. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst : The Lord will not spare him ; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. What will be the consequence to your practical piety ? Whoredom, and wine, and new wine, take away the heart. Hos. iv. 11.

What will be the consequence to the family committed to your care, but led into sin, and ruined by wretched example and neglect of education ? And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord. Eph. vi. 4. This their way is their folly ; yet their posterity approve their sayings. Ps. xlix. 13.

How will you render your account to God, for the pernicious influence, which your intemperance may have on the cause of God, and on his church, with which you are connected ? The harp and the viol, the tabret and the pipe, and wine are in their feasts : but they regard not the work of the Lord, neither consider the operation of his hands. Isa. v. 12.

What are your prospects of meeting

death; your hopes of peace and comfort at that time, and of your willingness then, to leave your pleasures, to which you are now attached, and exchange them for holy enjoyments, for which you have but little relish now? surely your hopes are not founded on Ps. xvi. 8—11. I have set the Lord always before me—Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore.

But if you shudder at such consequences, and flatter yourselves that you will reform at some period, when will you effect this reformation, if not now? They have chosen their own ways, and their soul delighteth in their abominations. I will also choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear. Isa. lxvi. 3, 4. In the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble. Jer. ii. 27, 28.

Is there any other reason for your delay at present, but love to sin, and hatred of God?

But what will induce you, at another period, to forsake this sin, which you have not as an inducement now?

When will you be better prepared for such a resolution, and for fulfilling it? when be more willing than now, if you continue to indulge your sinful propensities?

Will not your propensities to this sin increase by indulgence? Now therefore be ye not mockers, lest your bands be made strong, Isa. xxviii. 22.

Whether will a sense of the evil of this sin, a sense of your duty, and the power of your resolutions, become stronger, or weaker by indulgence?

Or is it your hope, that God will allow you to indulge in sin for a time, and then in mercy bring you back? He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. xxix. 1. Ephraim is joined to idols: let him alone. Hos. iv. 17.

But what is the reason that you are not recovered from this spiritual disease? "Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered? Jer. viii. 22. "Is the Lord's hand shortened that it cannot save?" Isa. lix. 1. "Is the

Spirit of the Lord straitened?" Mic. ii. 7. Or, are the promises of God insufficient? or is your faith dead, that it cannot shew itself by works? or do you judge faith in Christ an insufficient scheme of salvation from strong propensities to sin? or are such exercises of faith and self-denial disagreeable? Be alarmed, for under such impressions, you have not faith.

But, brethren, we hope you are desirous to obtain deliverance from this sin; that you see it to be ruinous to yourselves, detestable, and offensive to God. Would then, the offer of a complete deliverance be a welcome message? Such an offer you have in the following texts: Ezek. xxxvi. 25—27.—Titus ii. 14. 1 Cor. i. 30. Rom. vi. 14. Rev. iii. 20. These are a specimen of the encouragements given you in holy scripture. Embrace the offer; be free; you have the power, the grace, and the veracity of God for your confidence and comfort. Why lose the opportunity of deliverance?

LUTHER'S DAILY EXERCISE.

I AM a professed divine, who, amidst various dangers, have attained some moderate experience and skill in the sacred Scriptures; but this does not prevent my having daily recourse to the catechism, the creed, the decalogue, and the Lord's prayer. I rehearse them to myself, with a close consideration of every word—what truth it really conveys. And when a multiplicity of business, or any other cause, prevents my doing this, I sensibly feel the want of it. The Word of God is given us thus to exercise and quicken our minds, which, without such a practice, contract rust, as it were, and lose their tone. We see into what snares men continually fall; and what else is the reason of it, but that they are secure, they do not pray; they do not hear and meditate on the divine word; they are content with having it in the book, where they may read it when they please. Hence Satan imperceptibly instills into their hearts a contempt for the word; and this leaves them exposed to despair, or other great dangers. For with what shall a man defend himself against the enemies of his soul, when he has lost the sword of the Spirit!

WILLIAM M'GAVIN, author of the Glasgow Protestant has lately departed this life, in the midst of his days, replete with Christian usefulness, philanthropy, and zeal. But by his famous work, the Protestant, "he being dead yet speaketh" to the terror of the Roman Priests.—*Religious Examiner*.

P To PATRONS, AGENTS, &c.—As there is to be no meeting of Synod till next October, and as the present volume will be completed in May next, it becomes necessary for us to request subscribers and agents, to forward as much money as they can conveniently, either for the present or any previous volume not already paid, *by mail*, between this time and the 1st of May next, that we may be enabled to meet our engagements with the printer, &c.

While we are gratified in being able to state, that many of our subscribers are prompt in their support, we are also compelled to say, that a great number are behind; some *two, three*, and even *four* years; and that it is not unfrequent to receive a note from a distant Post-Master, purporting that — — refuses to take the Monitor out of the office, after it has been sent to him 2 or 4 years, without pay. This ought not so to be; because we have no means to correct the evil; and should it continue to increase, must eventually endanger the existence of the work. It is believed this evil is mainly to be attributed to inattention; attention to it, by our friends and agents, is therefore respectfully solicited. While touching upon this matter, we beg leave to suggest to such ministers as take an interest in the work, whether they might not consistently call the attention of their people to it, if not from the pulpit, at least in their intercourse with them, which would have a tendency to remove the evil complained of, and might also increase the subscription list.

P Money may be forwarded, *by mail*, at our risk, and at our expense, where more than \$5,00 is inclosed.

ALBANY, Dec. 1832.

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P All ministers and preachers of the Associate Church.

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A number of extra copies of the 9th volume are being printed under the expectation that they will be called for.